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C.

C. J. Ellison

[redacted]

MOSES
HIS
CHOICE,
With his EYE fixed upon *Heaven*:

Discovering

THE HAPPY CONDITION

OF

A Self-denying Heart.

Delivered in

A TREATISE

UPON

Hebrews 11. 25, 26.

By JEREMIAH BURROUGHS.

LONDON:

Printed by *John* and are to be sold by *Thomas Eglesfield*, at the *Marygold* and at the Brazen Serpent in St. *Pauls* Church-yard. *MDCL.*

To the Right Honorable,

ROBERT

Earl of

WARWICK,

BARON of *LEEZE,*

One of the Lords of his Majeſties moſt Honorable Privy Councel.

Right Honorable,

AS *thoſe who have been of late, and in theſe days yet are of the Antichriſtian party, may well be accounted men born in an evil time; becauſe howſoever heretofore was the time of Gods long ſuffering towards ſuch,*

the time of permiſsion of them to proſper, the ſet time of Antichriſts downfal then being further off then now it is. But now Gods *time of ſetting his face againſt Antichriſt, and all the Antichriſtian party, is come, wherein* GOD *is determined to fight againſt them, and to ruine them; moſt wretched men therefore are they who now have ſpirits ſet for the upholding, the pleading for that which* God *hath ſet himſelf againſt. So happy eſpecially now are thoſe whoſe hearts have been, and ſtill are ſet to countenance, maintain, to further and honor the truth of the Goſpel, in the power and purity of it; Theſe are born and raiſed up by* God, *and for* God, *in a moſt bleſſed time wherein God ſweepeth out*

as to make it inſtrumental to this great work of his, and your ſelf have had a plentiful ſhare in this ſo great a happineſs: Your Honor hath diſcountenanced ſuperſtitious time-ſerving ſpirits, but as for the faithful Miniſters of the Goſpel, and the moſt ſincere and godly of your Countrey, your Honor hath caſt much reſpect upon them, and been the encourager of them, which reflects Honor, as upon Gods *name and his truth, ſo upon your noble Family; I believe there hath not aſcended to Heaven more praiſes to* God *from any County in* England *for any Noble Family, in regard of the placing of a godly, painful, conſcionable Miniſtery, as hath aſcended from that County, in which your Honor, and your truly Noble Father, hath had ſuch a large opportunity of ſervice for* God, *and doing good to his people: And I may further confidently affirm, That no Noble Family in* England *hath more prayers of the Saints aſcending to Heaven for a bleſsing upon it, then that family of yours; neither is there any Noble Family this day, ſhall I ſay in* England? *I may without preſumption reach it further, which the Lord hath bleſſed, in regard of ſome Branches of it, with more beauty and power of godlineſs then he hath bleſſed yours; in regard whereof, it*

would

would be the moſt miſerable thing that could be, if ever the ſucceſſion of the countenancing and honoring the ways of godlineſs, ſhould be cut off from ſuch a noble Family. *Curſed be that man who ſhall be the cutter off of the ſucceſſion of ſo great an Honor to ſuch an Honorable Family.* Pſal. 72.17. *it is ſaid,* The name of Chriſt ſhould endure for ever; Filiabitur nomine ejus, *ſo the words are, it ſhall be* begotten, *as one generation is begotten of another, and ſo there ſhall be a ſucceſſion of Chriſts name. It is a moſt bleſſed thing when in a Family there is a begetting of the name of Chriſt, and ſo it is left unto the ſucceeding generation, as the name of the Family is left unto it:* Pliny *tells us, that it was accounted a great honor, yea*

ingly dear to God: And my Lord, although God hath made you exceeding inſtrumental for much good to his people, which is one of the greateſt bleſſings under heaven, yet let not your Lordſhip reſt in this: Gods *warning to* Solomon, 1 Kings 9.4. *is very obſervable, after* Solomon *had finiſhed that glorious Temple for the honor of the Lord, after he had aſſembled all the Elders of* Iſrael, *to bring up the Ark of the Lord with all ſolemnity, after he had made ſuch an excellent Prayer before all the people, after he had offered to the Lord two and twenty thouſand Oxen, and one hundred and twenty thouſand ſheep, and in his rejoycing in this great work done to the honor of* God, *he made a great Feaſt to all the people ſeven days, and to them he added ſeven days more, and ſent away the people with joyful and glad heaets; yet after this, God ſays to him,* If thou wilt walk before me as David thy father walked, in integrity of heart, and uprightneſs, to do according to all that I have commanded thee, then I will eſtabliſh the throne of thy kingdom. *Though the things that you have done be great things, yet I expect* walking according to all that I have commanded thee, *or elſe all is nothing. It were infinite pity, and* God *forbid ſo great an evil, that any one*

way

way of ſin ſhould ever ſtand up, to hinder the bleſſing upon a noble ſpirit, and ſuch worthy ſervices for the Church as you have done, well beſeeming that true nobility of ſuch a ſpirit.

Your Honor hath appeared much for the Honor, *the* Safety, Peace, Liberties *of the Saints and your Countrey; and how many now have their conſciences check them, and ſhame is upon their faces for that baſe cowardiſe and vile time-ſerving, that the true nobility of your Lordſhips ſpirit (ſcorning ſuch baſeneſs) delivered you from. God hath now appeared for his people more then ever, in our or our Forefathers time, do you now appear more then ever for them;*

were, That you might live to do God ſervice here: God *then ſpared your life, and now my Lord, I beſeech your Honor to give me leave to minde your Lordſhip of theſe deſires, and thoſe Covenants you made with* God *if ever he reſtored you. Surely the Vows of* God *are upon you,* God *hath now put an opportunity into your hand to fulfil them, and all other you have ever made unto him, and now he expects the performance of them; now there are opportunities of that ſervice that may draw forth all that nobility of your ſpirit, wherein you may give teſtimony of thankfulneſs for all mercies ſo abundantly heaped upon you, and be faithful in performing of all your vows, and bleſſed be* God *for this opportunity: This is your honor, to account opportunity of ſervice for* God *and his people your greateſt honor upon earth.*

Go on and proſper, and the Lord recompence all that reſpect you have ſhewn to his ſervants, and amongſt others to my ſelf; Wherefore in duty to you I here preſent your Honor with this Treatiſe of Moſes his Choice, *which ventures to come to the view of the world for furtherance and encouragement in ſuch a happy* choice, *bleſſed with ſuch a happy* reward *as* the eye of Moſes *in this his choice was fixed upon; And* herein I gladly take

the

the occaſion to make an honorable mention of your Name, that I might teſtifie not onely to your Honor, but to all the world, my thankful remembrance and due acknowledgement of your Lordſhips undeſerved reſpects toward me, who am and ever ſhall be,

Your Honors in all humble and due obſervance,

Jeremiah Burroughs.

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Moſes his Choice.

HEB. 11. 25.

Chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.

CHAP. I.

God will ſometimes be honored, rather with the ſufferings *of men in high Places, then with their* ſervices.

HAving finiſhed *Moſes* his SELF-DENIAL, namely, what he *refuſed*, together with the circumſtance of *time*, and the *principle* by which he was enabled thereunto: Now *what* it was that he *choſe*, we are to conſider; his appearing for, and the joyning himſelf with the afflicted people of God, although he knew he muſt needs partake with them in their afflictions; he ſaw that God would rather be honored by him in an afflicted eſtate, then in the enjoyment of all his glory that he might have had; he was willing to ſubmit to God in that way

Cap. 1.

Yet he might have had many reaſonings in himſelf, that might have drawn his heart another way; he might have thought, that in his keeping of the honor and power he had in the *Court*, he might have done a great deal of ſervice for God, in the improving of his favor with *Pharaoh* and his *Nobles* for the people of God; he might have been of great uſe for them, that it was a thing of great conſequence, for them to have a friend in the *Court*, that might do them ſo much good, as it was probable he might have done: Yea, he might have thought with himſelf, Surely God intends to uſe me here in ſome great ſervice for his people, for how wonderful hath his Providence been towards me, in bringing me to, in raiſing of me up, and continuing me in this honor? what a ſtrange and extraordinary Providence of God was it, to diſpoſe of my Parents hearts, to *hide me* in ſuch a maner as they did amongſt the *ruſhes*? and that the [redacted]

ans; and that God ſhould encline the heart of *Pharaoh* to me likewiſe, that he ſhould countenance me, and prefer me; and that the favor of *Pharaohs daughter*, and of *Pharaoh* himſelf, ſhould continue ſo long as it does, even to my growth up to forty years; that I ſhould have favor in the eyes of his *Nobles*, and of all the *Court*, none of them ſeeking to undermine me, to alienate *Pharaohs* heart from me? ſurely God intended to uſe me in ſome great ſervice here in the Court; if I ſhould now do any thing to provoke *Pharaoh* againſt me, to loſe that favor, that honor, that power I have, what a loſs would this be to the people of God? what would become of them? little hope then of any good to them: yea, if *Pharaoh* and the Court ſhould frown upon me, it is like they will be more enraged againſt them, and rather make their burthen heavier, and their bondage ſorer: Now then what a grievous thing would it be, that ſuch an opportunity as I have in my hands ſhould be loſt? Cap. 1.

But *Moſes* ſeeing Gods minde, that he would rather have him venture himſelf in joyning with his people in affliction, and that this was the way, whereby God would honor himſelf by him, he was content to let go all thoſe reaſonings, and yield up himſelf to Gods own way: God will ſometimes rather be honored by the ſufferings and afflictions of men in great Places (who one would think had large opportunities of ſervice) then in any ſervice that they ſhall or can do; and ſuch men ſhould be willing to ſubmit to God herein: It is not what I or others think, how God may be honored this way or another, but what the will of God is, which way he will be honored; and God expects from men, not onely

Cap.1. onely that they ſhould ſeek his honor, but that they ſhould ſeek it his own way: All the intentions and ayms at the glory of God that can poſſibly be, are nothing; God cares not for them, if they be out of his own way. It was an excellent reſolution of *David*, 2 *Sam.*15.25,26. *If I ſhall finde favor in the eyes of the Lord, he will bring me back again, but if he thus ſay, I have no delight in thee; behold, here I am, let him do to me as ſeemeth good to him.* We reade of *Heman*, a man of admirable wiſdom, one of the wiſeſt upon earth in his time, as appears 1 *King.* 4.31. and yet *Pſal.* 88. *God kept him down, and low by afflictions* all his days *from his youth.* This God doth;

1. Firſt, to ſhew his ſoveraignty over his creature, that he hath the abſolute diſpoſe of all, to uſe them as he will.

2. Secondly, to ſhew that he hath no need of any for

pendence upon him, humbly before him, not attributing much to themſelves: wherefore let ſuch men learn not to ſet too high a price upon their condition, that God hath raiſed them unto above others: although it is true, that it is one of the greateſt happineſſes under heaven, to have large opportunities of ſervice for God and his Church, yet we ſhould not ſo value them, as to ſtretch conſcience in the leaſt degree, for the continuance or improvement of them: look to the word, *keep cloſe to it, and then regard not what men ſhall ſuggeſt, what a deal of good you might do, how much ſervice, what honor you might bring to God*; why will you hazard your ſelf and the loſs of all? Cap. 1.

There is much danger in liſtning to theſe reaſonings, becauſe the opportunities for ſervice, and the keeping up your ſelf in that condition in which you are, being involved together, there may lie much ſelf-love, under the pretence of doing ſervice, and that ſo ſecretly, as without diligent and faithful ſearch *into your own hearts*, you ſhall not perceive it your ſelves; wherefore while you ſee God offering opportunities of ſervice, while you ſee his minde in improving you thus, follow it on with all your might, let no opportunity ſlip, do to the utmoſt you can for God; and when you ſee his minde to lay you aſide, and to uſe you in another way, although it be of affliction, and grievous ſufferings, yet be as willing to yield to God in this, as in the former way; and thereby,

First, you ſhall ſhew the moſt glorious work of ſelf-denial that may be; it is more to deny ones ſelf here then in outward things, there is nothing goes more 1.

Cap. 1. near to a true generous heart, then to be laid aſide, and to be denyed to be uſed in ſervice.

2. Secondly, it may be, if you bring your hearts to lie at Gods diſpoſe in this, he will uſe you the rather, and you ſhall not be taken off; this may be the means of continuance of you in his work.

3. Thirdly, if you go on with ſuch a diſpoſition as this, it is more like that God will bleſs your ſervice, while he does uſe you.

4. Fourthly, or if you ſhall be taken off for a while, and put into an afflicted condition; wherein it ſhall not appear that you are of any great uſe, (although ſometimes *ſufferings* are the greateſt *ſervices*) yet your afflictions ſhall but prepare you for higher ſervice afterwards, as it did in *Moſes*: How did God uſe him afterwards in great and high employments? few men that ever lived upon the earth, were employed more for God then he was. The *Magdeburgenſes*

higheſt work you could have deſired to be uſed in: But if you ſhall not be willing to lay down all when God calls you thereunto, and to be put into any low ſuffering condition that he ſhall pleaſe to put you into, it is an evident ſign that you went on before in your way with ſelf-confidence, that you aymed at your ſelf, that you did not give God the glory of your ſervice; and if ſo, although God might uſe you for the good of others, yet there will come no bleſſing of it upon your ſelves. *This in the general.* Cap. 2.

CHAP. II.

The opening of the words, with the ſeveral doctrines in this Text.

BUt for a more particular handling this verſe, I ſhall firſt give a ſhort paraphraſe of it; ſecondly, ſhew the ſeveral doctrinal concluſions contained in it. [*He choſe*] *Choyce* notes a comparing of one thing with another, and the deliberating of the minde about the things compared, and at the laſt a free determination of the will which way to go. Thus *Moſes* compares the eſtate of Gods people, and the pleaſures of ſin, one with another; he deliberates in his minde, which is the ſafeſt, and the beſt way for him to go, and at laſt freely, yet throughly and fully determines the caſe; *He choſe rather to ſuffer affliction*: he did not chooſe *affliction* abſolutely, for affliction in it ſelf is an evil, but *rather* then the *pleaſures of ſin*, afflictions are to be choſen: *Job* 36.21. *Elihu* charges *Job*, that he choſe *ſin* rather then *affliction*; this choyce is an ill choyce,

Moſes

Cap. 2. *Moſes* his choice was a wiſe and gracious choice; he chooſes *affliction* rather then *ſin.* [*Affliction*] that is, any affliction, not this or that affliction, but whatſoever affliction God ſhould think fit: Many think themſelves willing to ſuffer affliction in the general, until they be called unto ſome particular affliction, and then they think, Oh, if it were any other we could bear it, but this we know not how to bear; whereas the true ſubjection of the heart to God, is to bear what God himſelf ſhall appoint. He choſe [*to ſuffer affliction,*] not to bring affliction upon himſelf: Religion teaches no man, raſhly and headily to bring himſelf into miſery. [*To ſuffer affliction with the people of God:*] That is, either in joyning with the people of God in the ways of godlineſs, in which they were; or in appearing for them; or in joyning in communion with them. [*Then to enjoy the pleaſures of ſin.*] The words are in the Original, *Then*

Fourthly, a ſpiritual eye can ſee an excellency in Gods people, though they be in never ſuch a low afflicted condition. 4.

Fifthly, a gracious heart is willing to appear for Gods people, to be on their ſide, although it be with much hazard to its ſelf. 5.

Sixthly, there is ſo much good to be had with Gods people, that it is worth the enduring hard things to be with them. 6.

Seventhly, nothing that is but for a ſeaſon can ſatisfie a gracious heart, that which muſt ſatisfie it, muſt be beyond any temporary thing, it muſt be an eternal good. 7.

CHAP. III.

Gods people, though dear to God, yet uſually have been in an afflicted eſtate.

FOR the firſt: Gods people, although dear and precious in his eyes, yet they have uſually been an afflicted people in all generations unto this day. When God was making his Covenant with *Abraham*, *Gen.*15.12. at the going down of the Sun a deep ſleep fell upon him: and lo, a horror of great darkneſs was on him; and *ver.* 17. *a ſmoking furnace*, and *a burning lamp* paſſed between his ſacrifice, and the Lord tells him of the *bondage* of his ſeed in *Egypt*. The afflicted condition of Gods people who were to come from *Abraham*, was ſhewn by the *horror of darkneſs*, and the *ſmoking furnace*: And this is obſervable, As at the firſt great Promiſe that was made for Gods chooſing of a people to himſelf

our

Cap. 3.

out of *Abrahams* loyns, their afflicted eſtate was ſet out; ſo where we have the great promiſe of the Goſpel, the largeſt of any in the Goſpel, for the encouragement of thoſe who are willing to part with any thing for Chriſt, even there perſecution is annexed: for ſo the words are, *Mark* 10.29,30. *There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the Goſpels, but he ſhall receive a hundred fold now in this life, houſes, and brethren, and ſiſters, and mothers, and children, and lands,* with perſecutions, *and in the world to come eternal life*; Perſecutions come in amongſt all thoſe great things that are there promiſed. *Iſrael* is a people afflicted *from their youth*, *Pſal.* 129.1. When God appeared to *Moſes*, to ſend him a deliverer of his people, he appeared to him in *a burning buſh*, to ſet out the afflicted eſtate of his people.

hath not learned his A.B.C. in Chriſtianity, who hath not learned the leſſon of the Croſs. *A Chriſtian is a Croſs-bearer,* ſays *Luther.* As God made the evening and the morning to be the firſt day, and ſo the ſecond, &c. So the day of Gods people, God hath made to be the evening of troubles here, and the everlaſting morning of glory and happineſs hereafter. It is an expreſſion of Mr. *Calvin,* The godly (ſays he) have their dark ſhadow of troubles before them, and their brightneſs of glory behinde to come hereafter, but the men of the world have their brightneſs before them.

Cap. 3. *Chriſtianus Crucianus: Qui non eſt Crucianus, non eſt Chriſtianus.* Luther *in Gen. c. 29 Eccleſia eſt hæres Crucis.*

Men uſe to bring out their beſt firſt, and reſerve the worſt till afterwards, but Gods dealing with his people is otherwiſe, their worſt is firſt with them. The way to *Canaan* is through the *wilderneſs,* even after a ſore and tedious bondage; yea, and when God brought his people into *Canaan,* he brought them into the worſt part of *Canaan* firſt, into the ſouthern part, which was the moſt dry and barren part of the land. The way to *Zion* is through the valley of *Baca, Pſal.* 84.6. *Many are the troubles of the righteous,* ſaith *David, Pſal.* 34. 19. According to that of the Apoſtles, *Acts* 14. 22. *Through much tribulation we muſt enter into the kingdom of God. Pſalm* 22. is a prophetical *Pſalm* of Chriſts ſufferings, and the title is upon *Aijeleth Shehar,* which ſignifies the morning Hart or Stag, ſuch a one as the Huntſmen ſever out in the morning from the reſt, to hunt for that day. Such was Chriſt, and ſuch is his Church, as the morning Stag ſevered out to be hunted and worried by the world. *In the world ye ſhall have tribulation,* ſaith our Savior to his diſciples, *John* 16. 33. we cannot follow

Cap. 3. *follow Chriſt, and be his Diſciples*, but *upon theſe terms*, *Mat.* 16. 24. Others uſe to invite Followers with promiſes of honors and riches, but Chriſt tells the worſt at firſt, what we are like to finde; we muſt be *content* to take up our croſs, not to endure it by *compulſion*, and conſtraint, but to take it up willingly and cheerfully: Secondly, not what croſs we will, we muſt not chooſe our croſs, but what is appointed for us.

He muſt take up his croſs. But this croſs it may be ſhall be but now and then.

Yes, *Luke* 9. 23. *He muſt take up his croſs* daily.

But if every day, I hope it is an eaſie croſs.

Nay, it is a killing croſs, 1 *Cor.* 15. 31. *I dye daily*, ſaith St. *Paul.*

But yet I hope there may be refreſhings ſome part of the day.

Not ſo neither; *Rom.* 8. 36. *For thy ſake are we killed all the day long*, that is, in regard of the dan-

ther violent againſt his Miniſtery, then violent in embracing of his Miniſtery. Cap. 3.

2 *Tim.* 3. 12. *All that will live godly, muſt ſuffer perſecution:* Firſt *all*] Every one muſt expect it, although it is true, God calls not all to the like ſufferings, yet he exempts none from ſome degree or other, let him be as wiſe, and as diſcreet as he will, yet if godly, he ſhall not eſcape. Chriſt was the beſt Preacher that ever was, he lived the moſt inoffenſively that ever any did, and yet while he was preaching, the *Phariſees* blew their noſes at him in ſcorn and deriſion; for ſo the word ſignifies in the Original, *Luke* 16. 14. which is tranſlated, *derided him.* And at another time they would have broke his neck, *by caſting him from a ſteep hill*, after he had done his Sermon. Saint *Paul* the moſt famous Preacher next to Chriſt, that ever was, and yet he was accounted a *babler*, a *peſtilent fellow*, his Sermons were accounted *factious* and *ſeditious*. 1. ἐξεμυκτήριζον.

Secondly, *He that* will *live godly.*] The Devil will let a man have many wiſhes and deſires, theſe are not perſecuted; but he that *will*, if he be ſet upon it, abſolutely reſolved that he *will*, and nothing ſhall hinder, then he muſt make account to *ſuffer*: When the *woman* in the *Revelations*, *Chap.* 12. *was ready to bring forth her Childe*, the *Dragon* ſought to devour it, he medled not with her all the while ſhe was *a breeding.* 2.

Thirdly, he that will *live.*] If he keep his godlineſs in his heart, and not diſcover it in his life, he may go on well enough, but theſe ſhews of godlineſs the world cannot endure. Wickedneſs muſt appear with open face, but godli- 3.

neſs.

Cap. 3. neſs muſt keep within doors: Wickedneſs trades openly, but godlineſs muſt keep in as a bankrupt, that dare not be ſeen.

4. Fourthly, he that will live *godly*.] Not civilly onely, for a man to live fairly, lovingly, juſtly amongſt men, to keep from crying ſins, and here to reſt, this man perhaps may eſcape ſufferings; but if he begins to live *godly*, to go beyond *morality* in his profeſſion, then he muſt expect to ſuffer.

5. Fifthly, he that will live godly in *Chriſt Jeſus*: that is, in the vertue, ſtrength and power *of Chriſt Jeſus*; The other may be done without knowledge of Chriſt, but this godlineſs *in Chriſt Ieſus* is that which is perſecuted in the world [*godly in Chriſt Jeſus.*]

What it is *to live godly* in Chriſt.

1. That is, firſt *real* and true godlineſs, not the ſhadow of godlineſs: A Wolf flies not upon a painted ſheep, we can look upon a painted toad with delight: There are ſome forms, and ſhadows of godlineſs en-

ſhould be Religious, ſo be it they do not go too far, Cap. 3.
Revel. 2. 2. Chriſt ſaith to the Angel of the Church of *Epheſus, I know thy labor and thy patience*; mark how theſe two are joyned: If the Angel had not labored ſo much, it is like he had not ſuffered ſo much: If Miniſters and Chriſtians will be idle and do little, they are not like to ſuffer much, a little patience will ſerve turn; but thoſe who put forth themſelves, who are ſtirring, active, who labor much, they muſt expect to ſuffer much. It is very obſervable that of the *ſeven Churches* we reade of in the *Revelations*, there are onely *two* of whoſe troubles there are no mention; and which are they? the firſt is *Sardis*, of which it is ſaid, *She had a name that ſhe lived, and was dead*: the other was *Laodicea*, that was *neither hot nor cold*: Theſe two eſcaped troubles, but none of the other.

Fourthly, the godlineſs that is *in Chriſt Ieſus*, is a 4.
powerful godlineſs, that will not yield and give in; ſuch as the Lord requires in *Ieremy*, *Let them come in to you, do not you go to them*: Let men ſay what they will, let them threaten, rail, flatter, perſwade, yet this yields not. Now the world judges this to be *pride, ſtubbornneſs*, not knowing what the power of godlineſs means: A reed that yields, is not ſhattered by the wind: So thoſe who will be time-ſervers, whoſe conſciences will bow any way, thoſe ſhall ſuffer no great matter; but if men be unyieldable, eſpecially in things that are counted ſmall, as many of the Chriſtians in the *Primitive* times, who *would not caſt one grain of frankincenſe into the fire to ſave their lives*, theſe are hated, contemned and perſecuted in the World: Antichriſt is content to let the

name

Cap. 3. name and profeſſion of Religion alone, but he perſecutes the power of godlineſs, it is that which witneſſeth againſt him, *Revel.* 11.8. He ſlays the witneſſes, but he lets their carcaſſes lie openly; he cares not for the name and profeſſion, ſo be it the witneſſing power be ſlain.

5. Fifthly, Godlineſs *in Chriſt Jeſus*, is world-condemning godlineſs; *Noah* condemned the world by that he did: Other men ſhould be accounted well of, were it not for theſe; but this darkens their light, and condemns their way, which they are not able to abide, 1 *Pet.* 4.12. *Beloved, think it not ſtrange* (ſaith the Apoſtle) *concerning the fiery tryal, as though ſome ſtrange thing happened unto you*; be not moved at it, as at the coming of *a ſtranger* unexpectedly, you muſt entertain troubles *as ordinary* daily gueſts.

It hath been, is, and will be the order of Gods providence towards his people, that they ſhall be in an

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of the *perſecution of Abel. Noahs* Ark on the *waters*, was a type of the condition of the Church in affictions. What hard things did *Abraham*, and the reſt of the *Patriarchs* endure in their generations? How ſore was the bondage of the *Iſraelites* in *Egypt?* Their paſſage through the *Red ſea* and the diſmall *Wilderneſs* into *Canaan*, was a type of the afflicted condition of Gods people in after ages, through which they were to paſs to Heaven: How was *David* hunted as *a Partridge in the wilderneſs?* What bitter and ſore complaints do we hear, of the grievous ſuffering he met withal? *Pſal.* 129. the Church there bemoans her condition, that *from her youth up ſhe had been afflicted:* What hard uſage did the bleſſed Prophets of the Lord finde? *Eliah* was perſecuted, and muſt flie for his life, while *four hundred falſe Prophets* were fed *at Iezabels table: Micaiah* muſt be fed with *the bread of affliction, and the water of adverſity.*

Hiſtories tell us, that *Iſaiah* was ſawn aſunder with a wooden ſaw; *Ieremy* was put into a dungeon, ſticking in the mire (as ſome ſtories ſay) even up to the ears, and after was ſtoned to death in *Egypt*; *Ezekiel* was ſlain in *Babylon*; *Micah* was thrown down a ſteep place, and his neck broke; *Amos* was ſmitten with a club, and ſo brained: The Story of the perſecutions of the *Maccabees* propheſied of, *Dan.* 11. 36. and recorded by the Apoſtle, *Heb.* 11. from the 35 Verſe to the end, is exceeding lamentable; the Texts ſays, That they were *tortured*, that they had the tryal *of cruel mockings* and *ſcourgings*, of *bonds* and *impriſonment*; they were *ſtoned*, were *ſawn aſunder*, ſlain with the ſword, *wandred up and down*

Cap. 3. *down in Sheep-skins and Goats-skins, being deſtitute, afflicted, tormented, they wandred in deſerts, and mountains, and dens, and caves in the earth.*

And after, for the Chriſtian Church, we know what *Chriſt* himſelf, the great leader of his people ſuffered, what *contradiction of ſinners?* what *contempts? miſeries? ſcorns? ſcourges? curſed, cruel, ſhameful death?* When *Stephen* the firſt Chriſtian *Martyr* was ſtoned, *Dorotheus* witneſſeth, that *two thouſand others which believed on Chriſt, were put to death the ſame day.* All the twelve Apoſtles after many ſore and grievous afflictions endured, ſuffered many violent deaths, *John* onely excepted: who yet, as the Scripture teſtifieth, was baniſhed into *Patmos*, and as ſome Hiſtories, that he was by *Domitian* thrown into a Tun of ſcalding lead, yet as they ſay, delivered by a miracle.

Peter was crucified with his heels upward, becauſe he would not be as Chriſt was, thinking himſelf un-

ſtories ſay, that *Paul* before his converſion, had a ſpecial hand in this: *Lebbeus* was ſlain by *Agbarus King of Edeſſa*: *Simon* the *Canaanite* was crucified in *Egypt*, or as others ſay, he and *Iude* was ſlain in a tumult of the people: *Matthias* that came into the number in ſtead of *Iudas*, was ſtoned, and then beheaded: *Paul* was beheaded at *Rome*, under *Nero*. Cap. 3.

Thoſe ten fearful Perſecutions in the Primitive times, from the time of *Domitius Nero*, unto *Conſtantine*, doth ſet out fully unto us the truth of this argument: for three hundred years together, the name of a Chriſtian was death, except now and then, the Churches had ſome little breathings. *Brightman* ſpeaking of the ſtories of thoſe times, ſays, that *every page, and leaf, is as it were all red, coloured in blood:* the Covenant of grace is a bloody Covenant, both in regard of the blood of Chriſt, firſt ſealing it, and the blood of the bleſſed *Martyrs*, adding likewiſe their ſeals in confirming of it. In that Treatiſe that goes under the name of *Cyprian, de duplici Martyrio*; ſpeaking of that place, 1 *Iohn* 5. 8. *Three bear witneſs on earth*, the *Spirit*, *water* and *blood*; the *third* is applyed to the blood of the *Martyrs* in thoſe times.

It is a moſt heart-breaking meditation to conſider the ragings, madneſs and fury of the Heathens againſt the Chriſtians in thoſe times. *Ierome* in an Epiſtle to *Cromatius*, ſays, that there was no day in a whole year, unto which the number of five thouſand Martyrs cannot be aſcribed, except onely the firſt day of *Ianuary*. *Vincentius* reports, that at *Aquileia*, the Emperor gave leave to every man that would, to kill the Chriſtians; All the policy, wit, ſtrength of

Cap. 3. invention, of men and devils, were exerciſed and ſtretched out to the utmoſt, for deviſing the moſt miſerable torments, and exquiſite tortures; as plates of Iron burning hot, laid upon their naked fleſh; pinſers red hot, pulling off the fleſh from the bones; bodkins, pricking and thruſting all over their bodies: caſting into lime kilns, and into caldrons of ſcalding lead: whippings until almoſt all the fleſh was torn off their bodies, and their bones and bowels appeared, and then laid flat upon ſharp ſhels and knives: their skins were flead off alive, and then their raw fleſh was rubbed with ſalt and vineger: their bodies were beaten all over with clubs, until their bones and joynts were beat aſunder: they were laid upon grid-irons, roſted, and baſted with ſalt and vineger: one member was pulled from another; by faſtening them to the boughs of trees, they rent their bodies apieces: they were toſſed upon the horns of Bulls, with their

ſtianus, I am a Chriſtian; at which they being mad, they clapt on plates of braſs red hot, to the moſt tender parts of his body, wherewith although his Spirit ſhrunk not, but ſtill continued conſtant, yet his body was ſo drawn together, that it loſt the proper ſhape of a man; and after he lying in priſon a while, they brought him forth again to the common ſcaffold in the face of the people, and put him to all kinde of torments they could deviſe, as though he had been put to none before, as *ſcourgings, tearings by wilde beaſts*; his body being thus torn, they brought an iron chair red hot with fire, and ſet him in it, and ſo fryed and ſcorched him as upon a grid-iron: Thus he being made the whole day a ſpectacle to the people, in ſtead of their games and ſights, they could get nothing from him, but his firſt confeſſion, *Chriſtianus ſum, I am a Chriſtian.* Cap. 3.

The example of *Romanus*, who was of noble birth, but more noble in his *Martyrdom*, is very famous; he was firſt whipped with knaps of lead at the ends of the cords; he deſired them not to ſpare him for his Nobility, *Not the blood of my progenitors*, ſays he, *but Chriſtian profeſſion makes me noble*: then they lanced him with knives, until the bones appeared white, his face was buffeted, his eye-lids torn with their nails, his hair pulled from his face; the Captain being aſtoniſhed at his conſtancy, commanded them to ceaſe from tortures; he was after brought forth and ſcourged again upon his old ſores; they plucked out his tongue by the roots: the Captain being yet more aſtoniſhed to ſee him continue conſtant, commanded him to be brought into priſon, and there be ſtrangled.

The

Cap. 3. The example of *Vincentius* is as remarkable as any; he was firſt wracked, all his joynts being ſtretched out of their place; then his body was indented with grievous and deadly wounds; then they tortured his fleſh, by raking upon it with iron combs ſharply filed; and then they laid his body upon a grate of iron, opening his fleſh with iron hooks, they ſeared it with fiery plates, ſprinkling it with hot burning ſalt; then they drew him into a dungeon, where the floor was ſpread with the ſharpeſt ſhells that could be gotten, they laid his body upon them, and ſo left him without all ſuccor.

Take an example of a *woman* or two; one *Blandina* was miſerably whipped, tortured by wilde beaſts, tormented, and ſcorched upon a gridiron, and then put into a net, and caſt unto the wilde Bulls to be gored, and ſo ſlain. We read of one *Eulalia* a yong Gentlewoman, famous for her godlineſs and conſtancy,

[redacted]

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the feminine ſex: What? are not we made of the ſame matter that men are? yea, after Gods image are we made as well as they; God did not uſe fleſh to make women of in token of infirmity, we are bone of his bone, in token we muſt be ſtrong in the living God. Theſe were the ſufferings of thoſe times; we ſhrink at every thing, at every ſcorn and frown.

As for after times, it pleaſed God to ſtir *Conſtantine* a Chriſtian Emperor, and then the Church had ſome reſt; to which ſome apply that place, *Rev.* 20. 2. *Satan was bound a thouſand years*, not to rage for a thouſand years after, ſo as he then did, until *Antichriſt* got ſtrength: but the Text will not bear this interpretation; we read *Rev.* 8. 1. at the opening the *firſt ſeal*, there was ſilence in Heaven *half an hour*; that is, a ſpace of intermiſſion, wherein the Church had ſome little breathing for a while, but yet continued not long; for *Licinius*, who firſt joyned in the maintenance of Chriſtian Religion, fell off and turned an outragious perſecuter. After that the Church endured infinite troubles by the hereſie of *Arrianiſm*, that ſpread it ſelf mightily abroad, ſo that the whole world almoſt was become an Arrian; at this time ſays *Hilary*, the Church was ſo obſcured, as it was not to be ſought in any external pomp in publique places, but in priſons and dens; *Non in tectis, & exteriori pompa, ſed potius in carceribus & ſpeluncis.* *Arrius* was a man of excellent parts, and forward in good, but through pride, being diſappointed of his expected preferment, fell off. Mr. *Brightman* upon *Revelations* 8. 11. thinks it was *he*, that was

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were made bitter, and many dyed of the waters.

After that *Antichriſt* began to riſe more and more, and to bring a fearful darkneſs over the face of the Church; of which times the holy Ghoſt propheſies, *Rev.* 8. 12. *The moon, ſun, and ſtars were ſmitten.* The firſt open and bloody perſecution of Antichriſt, was that of the *Waldenſes*, in the year 1160. and 1260. and ſo on: there is a whole volumn written of the lamentable extremities that theſe poor people endured, the reading whereof might cauſe the hardeſt heart that lives to break. A ſpecial agent in this perſecution was one *Dominick*, father of the *Dominicans*, of whom his mother dreamed when ſhe was with childe with him, that ſhe had *a Wolf flaming with fire out of his mouth in her body.*

In after times we read of the moſt famous inſtruments of Gods glory, what hard things they endured: as *Wickliff*, *Huſs*, *Ierome* of *Prague*, and

eſtate of Gods people is an afflicted eſtate; they cry out aloud unto us, that *through many tribulations we muſt enter into the kingdom of God.* This hath been the way of God even towards thoſe who have been deareſt to him, and it is ſo at this day, but yet a great difference hath God made, between us, and thoſe in former times, in regard of the degree of afflictions yea, between us and others of his Servants, in other places now: we feel but little of thoſe hard things that many of Gods people have felt, and ſtill do feel: we ſit *under our vines, and fig-trees, in peace and plenty,* not onely under *the ſhadows of them*, but we taſte and eat plentifully of the fruit of them, they are not empty *vines*, nor empty *fig-trees* unto us. Cap. 4.

CHAP. IV.

What uſe we ſhould make of Gods ſparing us from the woful afflictions which have befaln, and do befal others.

NOw what uſe ſhould we make of this difference? First, we had need examine whether our proſperity be in love or not, whether it be ſanctified unto us or not; for we have a great deal more then Gods people uſe to have: And we ſhall know it by this, if the chief thing we rejoyce in, in the enjoyment of our proſperity, be the opportunity of ſervice for God, that we have by it.

Secondly, let us admire Gods goodneſs to us, and bleſs his name: How favorable is the Lord to us, who ſpares us, that we ſuffer little or nothing in compariſon of what others have done? We are weak, and

Cap. 4. and if we ſhould have felt ſuch things as others have, what ſhould have become of us? They endured *ſpoiling of their goods, impriſonment, tortures*, but we may go to Heaven, and have *peace, comfort*, the uſe of the *creature, houſes, lands, friends*: had we onely the bleſſings of the upper ſprings, although we wanted wholly the bleſſings of the nether, we were happy; but oh the goodneſs of our God unto us, we do plentifully enjoy both! Though a man do loſe all the world, and win his ſoul, although he beg his bread from door to door, if he be ſaved at laſt, he is a happy man, happy that ever he was born: but we may ſave our ſouls, and yet have the good things of the world too.

But it may be ſaid, A ſuffering condition is the joyful condition, why then ſhould we thus bleſs God that we are freed from it?

Anſw. 1. *Sufferings* in themſelves have no good, but as God uſes them, and turns them unto good

ties, and thoſe comforts that we do enjoy, which we might have been deprived of by the malice of men; let our ſtrength now be employed for God, in *doing ſervice*, which might have been ſpent in *ſuffering* the rage of man, yea, might have been ſpent in *bearing* the wrath of God himſelf: O how much better is it, that we have it to ſpend it in doing ſervice for God in an active way, for his praiſe and our own comfort! The more peace and outward comforts, the more ſervice is due to God. *It is* obſervable that *Solomons* Altar was four times as big as *Moſes's*. We read *Exod.* 27. 1. That *Moſes* was to make an Altar five cubits long, and five broad, and three high, but *Solomon* made an Altar twenty cubits long, and twenty cubits broad. *Moſes* was in the wilderneſs, in an unſetled condition, full of troubles: *Solomon* on his Throne, in a peaceable condition, full of proſperity; as our peace and proſperity is more then others, ſo our ſervice ſhould be more then theirs, and that in a due proportion. Cap. 4.

Salvian writing about the condition of Gods people in their ſuffering of affliction, anſwers an Objection which ſome might make. *But we do not live under perſecuting Emperors, as formerly Chriſtians did.* To that he ſays, By how much the leſs they were in their paſſive obedience, by ſo much the more they ſhould be in their active obedience. God is content, ſays he, that our peace ſhould ſerve him, that we

Contentus eſt Deus noſter, ut ei pax noſtra ſervias, ut ei immaculatorum actuum puritate et vitæ inconcuſſibili ſanctitate placeamus: plus ei fides & devotio noſtra debet quia minora a nobis exigit & majora conceſſit, & ideo cum principes Chriſtiani ſint & perſecutio nulla ſit & religio non inquietetur, qui ad probandam fidem experimentis duriſſimis non compellimur, inferioribus ſaltem officiis domino ſumus facere debemus. Demittamus ergo illa quæ beatiſſimus Paulus perſulit, videamus, ſi in illis ſaltem religioſa devotionis obſequia quæ minora atque communia, &c. Salvian. de gubernatione Dei, lib. 3.

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related of *Anchiſes* *Æneas* his father; when *Æneas* would have ſaved his life, Far be it from me, ſays he, that I ſhould deſire to live when *Troy* ſuffers that it does:

Abſit, ut exciſa poſſim ſupervivere Troia.

Far then be it from us to deſire to live diliciouſly, when not *Troy*, but the Churches of God ſuffer ſuch things as they do. It is reported of *Alexander*, that being in extream thirſt, when a little water was offered to him, he thought it a hard thing and not Princely, for him alone to quench his thirſt, when others in his Army had not wherewithal to abate theirs; wherefore he gives back again the cup with this ſpeech, ſaying, I cannot bear to drink alone, and here is not enough to divide amongſt the reſt.

Cum extrema ſiti laboraret oblatam aquam accipere noluit, quia durum putabat & parum regium, ſi ipſe ſolus ſitim extingueret nisi levaret ſuam, cum alii eo tempore nihil haberent, quo arida

Sixthly, let us learn to be compaſſionate towards them that do ſuffer; while the bowels of others are torn out by the rage of men, let the bowels of our

is wiſdom while our ſhip is in the haven, to mend it there, and to prepare it for ſtorms, that it may meet withal at ſea; when ſtorms ariſe, it is no time then: ſhips lie in the harbor on purpoſe to prepare them for the dangers they meet withal afterwards in Sea. Naturaliſts tell us, that while the Halcyon bird is brooding her eggs, and bringing forth her yong ones, there is uſually fair weather; from whence we call pleaſant weather, Halcyon days; ſhe neglects not any of thoſe days, *but is diligent in bringing forth her yong*: God gives us fair weather, much peace, that we may be diligent in our work, to provide for after-times: let none of thoſe Halcyon days be loſt. Cap. 5.

CHAP. V.

The Reaſons of the afflicted eſtate of Gods people, from the malice of the Devil and wicked men.

BUt what are the reaſons why it muſt needs be, that the eſtate of Gods people muſt be an afflicted eſtate? *Queſt.*

Firſt, as long as there is a Devil in the world it muſt needs be; he in his inſtruments is that red Dragon, red with fury and rage; he is that old Serpent, full of poyſon and deadly malice. *Pliny* ſpeaks of the Scorpion, that there is not one minute, wherein it does not put forth the ſting, as being unwilling to loſe any opportunity of doing miſchief. He is called Satan, an adverſary, the deſtroyer, roaring Lyon, he infinitely hates God, and ſins that ſin, that is the ſin againſt the holy Ghoſt, every moment: he hates the holineſs of God, and the glory of God, (which *Anſw.* 1.

Si videris aliquando perſecutorem tuum nimis ſævientem ſcito quia ab aſcenſore ſuo dæmone er urgetur. Ber. de Inter. domo c. ſpecially

Cap. 5. eſpecially ſhines in his Saints) with deadly hatred: he is caſt out himſelf, and therefore envies and vexes at the Salvation of any: as one that had committed the ſin againſt the holy Ghoſt ſaid, he wiſhed that his wife, and children, and all the world might be damned together with him: hence he is reſolved, that if any be ſaved, it ſhall be with as great difficulty as he can procure.

2. Secondly, the poyſon of this old Serpent, ungodly men have ſucked up, they ſwell with it, and by it are enraged againſt godlineſs. It is reported of Tygers, that they enter into a rage upon the ſcent of fragrant ſpices; ſo do ungodly men at the bleſſed ſavor of godlineſs. I have read of ſome barbarous Nations, who when the Sun ſhines hot upon them, they ſhoot up their arrows againſt it; ſo do wicked men at the light and heat of godlineſs. There is a natural antipathy between the ſpirits of godly men, and the wicked; *Gen.* 3. 15. I will put enmity between thy ſeed, and

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For firſt, it breaks all bonds of nature, the bond between father and childe, between brother and brother; and all bonds of love and kindeneſs: we have a remarkable example for this, *Numb.* 22. 3, 4. *Moab* was irked becauſe of *Iſrael*, or did fret and vex, ſo the words; the ſame with that, *Exod.* 1. 12. There was no cauſe for the Moabites thus to fret, they were allyed to *Iſrael*, for *Moab* was of *Lot*, to whom *Abraham* was Uncle: *Iſrael* paſſed by them in peace, and by the ſlaughter of the *Amorites* they had freed them from evil Neighbors, which had before taken away part of their Land, and were likely in time to take away more; yet being of a different Religion, malice breaks all theſe bonds. The like *ver.* 4. of the *Midianites*, who came of *Abraham*, *Gen.* 25. 1, 2. The *Iſraelites* had freed them from *Sihons* yoak, and yet they conſpire againſt them, and ſeek their ruine.

Secondly, it is mighty bitter where it is: *Pſal.* 7. 13. it is ſaid, that God hath ordained his arrows againſt the perſecutors; the word ſignifies, ſuch as burn in danger and malice againſt the godly; and the word tranſlated *ordained*, ſignifies God hath wrought his arrows: he doth not ſhoot them at random, but he works them againſt the wicked. *Illiricus* hath a ſtory, which may be a Commentary upon this Text, in both the parts of it. One *Felix* Earl of *Wartenburg*, one of the Captains of the Emperor *Charls* the fifth, ſwore in the preſence of divers at ſupper, that before he dyed, he would ride up to the ſpurs in the blood of the Lutherans; here was one that burnt in malice, but behold how God works his arrows againſt him: that very night the hand of God ſo ſtruck him, that he was

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ſtrangled and choaked in his own blood; ſo he rode not, but bathed himſelf, not up to the ſpurs, but up to the throat, not in the blood of the Lutherans, but in his own blood before he dyed. Saint *Paul*, *Acts* 26. 11. ſays of himſelf before his converſion, that he was exceeding mad againſt the Saints of God; this bitter malice that is in the hearts of wicked men, againſt the godly, puts them upon ways of oppoſition againſt all reaſon and common ſence. After *John Huſs* was burnt, his adverſaries got his heart, which was left untouched by the fire, and beat it with their ſtaves. St. *Paul* in 2 *Theſſ.* 3. 2. deſires the brethren to pray, *That they might be delivered from unreaſonable and wicked men*; the word is, *abſurd men.* The malice of wicked mens hearts againſt the godly, makes them break all bounds of humanity, and go againſt Laws or any thing, in way of oppoſition againſt the ſervants of God. In the Hiſtory of the perſecution of the Waldenſians, we read of the

περισσῶς τ ἐμμαινόμενος.

ἀτόπων.

Subjects: the Biſhop anſwered, *Although the King at the firſt do think it evil done, we will ſo bring it to paſs, that within a ſhort ſpace, he ſhall think it well enough, for we have the* Cardinals *on our ſide,* and eſpecially the moſt reverend Cardinal of *Tournou.* We read likewiſe of the unreaſonableneſs of the malice of wicked men againſt Gods ſervants, in the Hiſtory of the *Waldenſes:* they petitioning, that ſeeing it was permitted to the *Turks, Saracens,* and *Jews,* (who are mortal enemies to Chriſt) to dwell peaceably in the faireſt Cities of Chriſtendom, that pity and compaſſion might be ſhewed to them, who have their whole Religion founded upon the Goſpel, and worſhipping the Lord Jeſus; and that they might be ſuffered to live quietly in deſolate Mountains, and deſarts, and valleys, proteſting that they would live in all fear and reverence of God, with all due ſubjection and obedience to their Lord and Prince, and to his Lieutenants and Officers; and yet this Petition could not be granted. We read likewiſe, that when that worthy Servant of God, *John Frith,* who was a learned and godly Miniſter, was burnt at the ſtake, together with one *Andrew Hewet*; that one Doctor *Cook* a Parſon in *London,* openly admoniſhed all the people, that they ſhould in no wiſe pray for them, no more then they would for a dog. O what bitterneſs and rage is there in the hearts of wicked men, againſt Gods ſervants! No marvel then, ſeeing they live amongſt them, they ſuffer ſo much affliction as they do. The Lord tells *Ezekiel,* that he lived amongſt bryars and thorns, and that he dwelt amongſt ſcorpions. Thus all Gods people, living with the men of the world, may be ſaid to live amongſt bryars and thorns

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Cap. 5. thorns, and to dwell amongſt Scorpions; no marvel then though they be ſo torn and ſtung as they are; ſome have onely ſnarling, wrangling, railing ſpirits, and there is all they can do; the worſt is but to prick and tear the fleſh, as a bryar and thorn; but others are ſcorpions, able to do a great deal more miſchief.

4. Fourthly, this oppoſition of wicked men againſt the godly, is an univerſal oppoſition.

As firſt, oppoſing all that do belong unto the ways of godlineſs: as *Luke* 9. 53. it is ſaid of the Samaritans, that they would not receive Chriſt, becauſe his face was as though he would go to *Jeruſalem*; their hearts were againſt any inclination, againſt any thing that tended that way.

Secondly, if they can have advantage againſt any one, who makes any ſhew of Religion, they let flye againſt all, they rage againſt all, as *Haman* againſt the whole people of the Jews, when he was provoked

goodneſs, but becauſe they oppoſe Laws, and we would ſee the Laws to be obeyed; we do not oppoſe them for their godlineſs, but for their hypocriſie. For anſwer, the Devil never oppoſed Religion, but under ſome colour. *Pharaoh* cryes out of the people of *Iſrael* that they were idle. *Haman* ſays, that it was not for the Kings profit to ſuffer the Jews. *Tobiah* and *Sanballat* cryes out of them, that they were enemies to Kings and Government. Saint *Paul* was accuſed of ſedition. But ſurely it is not for the execution of Laws, that mens hearts do ſo riſe againſt ſuch as are forward in the ways of Religion, for in other things they count men too buſie, when they ſeek the execution of Law. It was *Tertullians* appology in the behalf of the Chriſtians againſt the Gentiles, who objected the ſame thing againſt them; O ſays he, there are other Laws more for the good of the Commonwealth, that you do not execute; as he inſtanceth in Laws that were made to reſtrain men from ſumptuouſneſs in feaſtings, and in apparel, and houſhold-ſtuff, and in their exceſſive coſts about their Shows and Games, yea, and many ancient Laws about Religion they regarded not. And as for that plea of hypocriſie, take this one evidence, that it is not that which is oppoſed, but Religion it ſelf: if it were hypocriſie that were oppoſed, then the better they did grow when they were in their moſt ſerious moods, the more they would oppoſe it; for that which is evil muſt needs be ſo much the more oppoſed, by how much the more any grows better; but it is apparent, that howſoever men in the heat of their pride and luſts, ſet themſelves againſt the ſervants of God, under that name of hypocriſie, by which they blinde

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Tertul. Apol. adverſus gentes. c. 6.

Cap. 6. their own conſciences; yet when at any time they are in any ſerious mood, and their hearts grow into any better diſpoſition, then they are not ſo ſet againſt them as before; whereas if it were evil that they hate them for upon their ſick beds, and death-beds, they would hate them moſt of all; but we know it is not ſo.

6. Sixthly and laſtly, the oppoſition that comes from Antipathy, is an irreconcileable oppoſition; it may be curbed and reſtrained a little, and for a time, but reconciliation can never be made, except one of the natures be changed; no arguments, no perſwaſions, no means can do any good here, it is onely change of nature that can help. Now then ſeeing that there is ſuch an antipathy between the people of God, and the men of the world, with whom they live, how is it poſſible but that while they live with them, they muſt needs be afflicted by them?

able to devour a flock of ſheep, what then would many wolves do amongſt ſheep, if there were not an over-ruling hand? but as *Pſal.* 76. 10. Surely the wrath of man ſhall praiſe thee, the remainder of wrath ſhalt thou reſtrain; God ſuffers, and orders this ſo, that he might turn all to his own praiſe. For, Cap. 6.

First, ſometimes by this means, he ſcatters his people abroad in the world to diſperſe his truth, to ſpread his Goſpel further then otherwiſe it would be; as *Acts* 8. 3, 4. it is ſaid, *Saul* made havock of the Church, haling men and women, committing them to priſon, therefore they that were ſcattered abroad, went every where preaching the Word; according to the propheſie of *Daniel, chap.* 12. 4. propheſying of the times of the troubles of the Church, he ſays, Many ſhall run to and fro, and knowledge ſhall be increaſed. 1.

Secondly, this God ſuffers for the manifeſtation of his glorious power, and that four ways, 2.

First, in the continuing of his Church, and the profeſſion of his truth, notwithſtanding all the rage of men and devils; Gods power was ſeen in preſerving the buſh from being conſumed, though it were all on a light fire: to preſerve a ſpark of fire alive, in the midſt of the waves of the ſea, and to keep a light ſet up, in the midſt of ſtorms and tempeſts, is a great work; there appears as great a power of God, in preſerving his Church in the midſt of ſo much oppoſition, notwithſtanding their grievous afflictions and perſecutions, as there did appear in the preſervation of the three Children in the fiery furnace. *Eliah* would have water poured upon the ſacrifice, he would have it covered with water, that the power of God might 1.

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more appear in the fire that came down from Heaven upon it; ſo God will have afflictions, perſecutions, troubles, to befal his people, that he may manifeſt his power ſo much the more in their preſervation.

2. Secondly, the power of God appears not onely in the upholding, but in the raiſing the ſpirits of his ſervants in their afflictions, with what courage, holy magnanimity, heavenly chearfulneſs that appeareth in them: even weak women and children, triumphing over the moſt ſore afflictions, and grievous diſtreſſes, which made a Heathen, one *Calocerius* beholding this, break forth with this acclamation, Of a truth, great is the God of the Chriſtians! *Bernard* ſays, Thoſe whom God frees from troubles, have experience how ſweet the Lord is; and thoſe whom he exerciſes with many troubles, have experience how ſtrong the Lord is. The glory of Gods power is as clear in the raiſing the ſpirits of his ſervants in ſuffering, as if he ſhould deliver them from ſuffering by miracle. And therefore *Rupertus* ſaith, that God did more gloriouſly triumph in St. *Laurence* his patience and conſtancy when he was broiled on the Gridiron, then if he had ſaved his body from burning by a miracle.

Vere magnus eſt Deus Chriſtianorum.

Quam ſuavis Dominus, quam fortis Dominus Bern. de conſcientia, ca. 2.

3. The power of God is glorious, not onely in preſerving his Church, in raiſing the ſpirits of his ſervants in their greateſt afflictions, but in increaſing his Church by them: if it be a wonder to be upheld in them, it is much more to be encreaſed by them; the more we are cut down, the more ſtill we are, ſaith *Tertullian*. The Church never grew ſo faſt, as when it was under moſt affliction. *Sulpitius* ſays of the Chriſtians in the primitive times, that they then were as

Plures efficimur quoties metimur.

as greedy of Martyrdom, as in his time men were greedy of Biſhopricks. The blood of Martyrs was the ſeed of the Church. *Pliny* reports of the lilly, that it is increaſed by its own juyce that drops from it: ſo the Church which is the lilly that grows among the thorns, the very blood that falls from them, multiplies them; the ſufferings of one begets many to the love of the truth. Mr. *Knox* in his Hiſtory of *Scotland*, reports of a Gentleman one *John Lindſay*, familiar to Biſhop *James Bettoun*, that he ſaid to the Biſhop upon the occaſion of the burning of Mr. *Patrick Hamilton*, My Lord, if you burn any more, you will deſtroy your ſelves; if you will burn them, let them be burnt in hallow cellars, for the ſmoak of Mr. *Patrick Hamilton* hath infected as many as it blew upon. It is a report of one *Cecilia* a Virgin, that by her conſtancy and exhortations, before and at her Martyrdom, was the means to convert four hundred people. By blood and prayer the Church converts the whole world, ſays *Luther*.

Eccleſia totum mundum ſanguine, & oratione convertit. Luth. T. 2.

Fourthly, God ſhews the glory of his power, in doing ſuch great things as he doth, by a few afflicted, diſtreſſed, perſecuted, contemptible people: The greateſt things that ever God hath done in the world, have been by theſe: the more afflicted, the more mean and deſpiſed they have been, the more hath the arm of the Lord appeared in them. Gods power is made perfect in weakneſs, 2 *Cor.* 12. What great things hath God done by a few afflicted, perſecuted fiſhermen, the Apoſtles? What great things by St. *Paul*? who many times had not rags to cover his nakedneſs; who was whipped up and down, and put into ſtocks, and counted the baſeſt and vileſt of men,

the

Cap. 6. *ubi Plato, ubi Pythagoras, ubi Stoicorum turba? Sed fuerunt apud Gentiles illuſtriſſimi, luces qualis Themiſtocles ille, qualis Pericles: puerorum, ludos, & inceptorum ſtudia res geſtas judicabis, ſi cum his, quæ Piſcatores geſſerunt conferre volu-*

the very off-ſcouring of men, and the filth of the earth: and yet never were ſuch great things done in the world, by thoſe who had the greateſt learning, the moſt power, the moſt valor, the moſt glory in the world, as was done by theſe; they did even ſubdue the world unto them, and that by preaching the Goſpel, a Doctrine ſo above nature, ſo contrary unto nature. *Chryſoſtom* in a Sermon upon the 10. of *Matthew*, ſpeaking concerning this argument, calls forth *Plato*, and *Pythagoras*, and the reſt of the Phyloſophers, and challenges them to ſhew what they had done in compariſon of theſe. But becauſe ſome might ſay that amongſt the Heathens there have been moſt famous Captains, who have done great things, as *Themiſtocles* and *Pericles*: If you compare, ſays he, what they have done, with what hath been done by theſe poor fiſhermen, all their braveſt acts will appear but childes plays, and the enterprizes of ſimple men.

time of tryal and temptation. Fire tryes mettals what droſs is in them; ſtrong winds, ſtorms, and tempeſts, try what our foundation is, whether we be built upon the rock, or upon the ſands: they diſcover what ſap the leaves have from the root; withered leaves when the wind riſes, fall off, the green leaves that have ſap holds on: they try what ſoundneſs is in us: if you hang heavy weights upon the boughs of trees that are rotten, they preſently break, but if upon ſound, they bear them: *hard weather tryes what ſoundneſs and health there is in the body*; ſo afflictions and troubles, what ſoundneſs the Spirit hath. Wooden or earthen veſſels, if they be ſet to the fire empty, they are ſoon riven, and break, but not when they are filled with liquor: ſo empty hearts, when they feel the heat of afflictions, they ſoon break, but if filled with grace, and the comforts of the holy Ghoſt, they hold ſound. When a mans cloaths are on, the deformities of his body cannot be ſeen: but when he is ſtripped naked, then all appears. In Summer time, when the trees are covered with leaves, you cannot ſee the knots, and rifts, and moſſineſs of the tree; but in winter when the leaves are gone, then you may ſee all. Hence the Hebrew word that is uſed for Winter, comes from a word, that ſignifies diſgrace and ſhame, becauſe winter takes away the glory and beauty of the earth, and puts a kinde of ſhame and diſgrace upon it. The deformities and diſtempers of mens hearts, are much diſcovered in the winters of their affliction: although there was much glory and beauty on their profeſſion before, yet now they appear moſt vile and baſe. We read *Luke* 2. 35. That Chriſt was appointed for the fall

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חרם *Nemo vires ſuas in pace cognoſcit, ſi enim bella deſunt, virtutum experimenta non prodeunt. Impro-vidus eſt miles qui fortem ſe in pace gloriatur.* Greg. Mor l. 23. c. 12.

Cap.6. of many, and for a rock of offence, that is, in regard of the ſufferings that ſhould follow upon the profeſſion of the Goſpel: and mark what God ayms at in this, it is that the thoughts of mens hearts might be revealed; there are many ſecret thoughts, ſecret haunts of evil in mens hearts, ſecret windings and turnings of mens ſpirits, that are not revealed until then: when the cauſe of God, and our own ends come in competition, when they muſt part one from the other, then is the tryal what we are: as when a ſerving-man follows two Gentlemen, you know not whoſe he is, until they part one from the other: as we read *Ezek.* 21. 21. the King of *Babylon* ſtood at the parting way, at the head of the two ways, to uſe divination; the beſt divining of men, is at the parting way: although the times of afflictions, in regard of the darkneſs of them, one way be called the night of afflictions, yet they have light in them, and may be called a day, in regard of the diſcovery they make

it caſt up light and empty things, but not things ſolid and heavy; he applies this to afflictions, and ſays, that light and empty ſpirits are toſſed up and down by them, and keep not their conſtancy; but ſolid ſpirits are like the rock that ſtands firm, and abides the ſame: men do not know their own hearts, they finde their hearts otherwiſe when troubles come, then ever they thought before; they never thought they had had ſo much pride, ſo much impatience, ſo much unbelief; *they thought before they could have ſubmitted to the hand of God, that they could have born more then is now upon them with patience and meekneſs*; but now they finde their wretched hearts murmure, repine, fret, vex; now they finde corruptions ſtir exceedingly: they had thought they could have depended upon God in ſtraits; but now they finde their hearts ſinking, they finde they have baſe ſhifting hearts. When the fire comes to green wood, there comes out abundance of watery ſtuff that was not diſcerned before; ſo *when the fire of affliction comes*, much evil runs out that you ſaw not, that neither you nor others thought to be in your hearts before. When a Pond is empty, then appears the mud and the filth, and Toads in the bottom: ſo when God empties men, when he takes from them his bleſſings, then much filth, many crawling luſts appear that did not before: ſometimes more grace appears in afflictions then did before: ſome of Gods people are low in their own eyes, they ſuſpect and fear themſelves, they think their graces will fail them in trouble, that their peace is falſe; yet when it pleaſes God to bring them

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Cap.6. into trouble, they finde more peace, more aſſurance, more ſtrength then ever they did before, or then they thought they ſhould have done; never ſuch ſweet joy, never ſuch full aſſurance, never ſuch uſe of faith, and patience, and love, as in the ſoreſt and ſtrongeſt afflictions. This indeed is very rare, there are few that finde more good in their hearts in afflictions, then they thought they had before; but where this is, it may be a ſweet ſeal to the ſoul, of the ſincerity of it ever after. When Corn ſtands in the field we may gueſs what it may yield, but we cannot know fully, till it come to the flail, and then it yields ſometime more, though often leſs then we made account of. When grapes come to be preſſed, then is diſcerned what is in them.

4. Fourthly, an afflicted condition gives opportunity for much exerciſe of grace, it calls forth whatſoever grace there is in the heart to the exerciſe of it. *Rev.*

that here is tranſlated prayer, is a word that is uſed for inchantment לחש becauſe ſuch words were conceived to be full of efficacy, containing much in a little room. So the prayer now is not an empty thing, but full of efficacy, containing much in a few words. The graces of Gods Spirit are the moſt lovely things in the world in Gods eyes, and therefore God delights much to ſee the exerciſe of them. When ſpices are beaten, then they ſend forth their fragrant ſmell; ſo when Gods ſervants are in afflictions, then their graces ſend forth their ſweetneſs, in the activeneſs of them: when the box is broken, and the precious oyntment is poured forth, then it ſends forth its delightful ſavour; ſo when the heart is broken with afflictions, and the grace is poured forth, then they give a ſweet ſmell in the noſtrils of God and men. A tool that is daily uſed, is kept bright and ſhining; and ſo grace, when it is moſt exerciſed, it it is moſt beautiful: The glory of the things of the world miniſhes in the uſe of them, but grace is ever better for the wearing. Cap. 6.

Fifthly, in afflictions the power of grace does much appear; the abiding ſtrong againſt oppoſition, is a true argument of ſtrength: this was the honor of *Joſephs* ſtrength in his bleſſing, *Gen.* 49. 23, 24. *The archers have ſorely grieved him, yet his bow abode in ſtrength.* It is nothing for a man to go on in the profeſſion of Religion, while all things are well about him, while he feels no trouble, but God hedges about his way: if God ſhould always proſper his people in outward things, who would not be a profeſſor of godlineſs? When the people ſaw how *Mordecai* was raiſed, then many became Jews. I read of 5.

one

Cap. 6. *Fac me Pontificem & ero Chriſtianus.*

one *Pamachius* a Heathen, that he ſaid to the Pope, Make me a Biſhop, and I will be a Chriſtian. Every bird can ſing in fair ſun-ſhine weather: but here is the power of grace, not to be offended in Chriſts ſufferings: *Bleſſed are they who are not offended in me*, ſays Chriſt, *to deſire to know nothing, but Chriſt and him crucified:* To embrace Chriſt in his rags, in his poverty, in his ſhame, in his afflictions and ſorrows; this argues a power of grace indeed: it argues the power of love, that much water cannot quench it. It is a note that *Joſephus* hath, writing the Hiſtory of the time of Chriſt; At that time, ſays he, Jeſus a wiſe man did many miracles, and although he was condemned to the croſs, yet did not thoſe that followed him from the beginning forbear to love him, notwithſtanding the ignominy of his death; He notes it is an argument of great love in his followers, as it was indeed, that they did not forbear to love notwithſtanding his ignominious death. As it

Joſeph. l. 18. c. 4.

of the Lord in which the Lord delights, that he hath a people whoſe hearts are cloſely knit to him, in the moſt afflicted diſtreſſed condition that can befal them, who are content to ſuffer any thing for him, to ſubmit to his bleſſed will, to honor him any way that he ſhal pleaſe, though it be in the loſs of deareſt comforts, and ſuffering the foreſt and hardeſt afflictions. Cap. 6.

Sixthly, by afflictions the graces of the Saints are much increaſed, as *Iſrael* never increaſed ſo much as when *Pharaoh* moſt oppreſſed; for two hundred and fifteen years before, they increaſed but to ſeventy; but in leſs time, when they were oppreſſed, they increaſed to more then ſix hundred thouſand men fit for War, beſides women and children: thus the ſpiritual increaſe of the true *Iſrael* of God is much in afflictions more uſually then at other times. Gods people to whom afflictions are ſanctified, never thrive ſo much in grace, as when they are watered with their own tears. The Roſe is ſweeter in the Still, then upon the ſtalk. Fiſh thrive better in cold and ſalt waters, then in warm and freſh: the largeſt fiſh are not in the freſh Rivers, but in the coldeſt ſalt Seas. The ground is moſt fruitful that is moſt harrowed. The moſt plentiful Summer, follows after the hardeſt Winter: The face of Religion is never ſo beautiful, as when it is waſhed with its own tears. The Walnut tree is moſt fruitful when it is moſt beaten: Camomel flouriſheth moſt, when it is moſt trodden on, and preſſed down: ſuffering for truths does much confirm men in them; that which a man hath bought at a dear rate, he is loath to part with: thus we finde it in men who ſuffer for errors, they are ever the more ſtiff in them: 6.

Cap. 6.

Tolle congeriem malorum & non erit plenitudo virtutum. Chryſoſt. Hom. de lapſu. *Adami.*

like the Merchants, holding up their commodity, becauſe it coſt them dear. All oppoſitions, if they do not overcome, they ſtrengthen that which they do oppoſe: as water caſt upon the fire, it makes that fire burn hotter, that it does not quench. Wind ſhaking the tree, makes it grow more ſteady. Thus the tribulations of the godly, and the perſecutions they ſuffer, do oppoſe their graces, but becauſe they cannot overcome them, they ſtrengthen them: As we read *Pſalm* 45. when the Church forſakes all, when ſhe leaves her fathers houſe, and her kindred, then doth the King greatly delight in her beauty, her beauty is great then, and exceeding delightful in the eyes of the Lord: *Cant.* 2. 14. *O my dove* (ſays Chriſt to the Church) *thy voyce is ſweet, thy countenance is comely: let me hear thy voyce, let me ſee thy countenance:* This is ſpoken of the ſtate of the Church, after her deliverance from great afflictions, after her

praiſes unto me, Pſal. 66.12. *We went through fires, and through waters* (ſays the Church) *but thou broughteſt us into a wealthy place.* Thus God deals with his Church ſpiritually, by bringing them through the fire and water of afflictions, he brings them to a wealthy place, a wealthy eſtate. The Church of *Iudah* before the Captivity, was as a Vine that brought forth wilde Grapes, upon whom the Lord reſolved to command the clouds not to rain, and from whom he would take the hedge of his protection, *Eſay* 5. but after the captivity he ſpeaks otherwiſe of it, *Eſay* 27.2,3. In that day ſing ye unto her, a Vineyard of red wine (which was the beſt wine) now the Lord will keep it, and water it every moment. I have read of a Fountain, that at noon-day is cold, at midnight it grows warm: it is thus with many, they are coldeſt in their proſperity, and the nights of afflictions contract their heat, and intends it: fire never burns ſo hot as in froſty weather. The winter time of affliction, ſometimes proves to be the moſt fruitful time of a Chriſtians life; contrary to the work of nature, for all things ſeem dead then, and they flouriſh and grow onely in the Summer; but a Chriſtians Winter is ſometime better then his Summer; grace flouriſhes and grows moſt in his Winter. Our *Benoni's*, ſons of ſorrow, prove oftentimes our beſt *Benjamins*, ſons of our right hand: the beſt corn is that which lies under the clods in froſt and ſnow; *Paul* rejoyced much in *Oneſimus*, whom he had begotten in his bonds, *Philem. ver.* 10. *Baſil* in his Sermon upon the forty Martyrs, calls them the ſtars of the world, the flowers of the Church. And *Chryſoſtome* upon *Acts* 12. ſpeaking of thoſe who were praying for Peter in

Cap. 6.

Pomponi' Mela: *fons cognomento ſis in Cyrenaica regione.*

ἀστέρες τῆ οἰκουμένης ἄνθη τῶν ἐκκλησιῶν.

Cap. 6. *Puriores cœlo afflictione facti* Chryſoſt. in Hom. 16. in Acta 12. *Virtutum nater.*

the night, ſays, That they were made by afflictions more pure then the Heaven. And ſome of the Ancients, as *Chryſoſtom* and *Salvian*, have called afflictions the mother of Vertue. *Manaſſes* his chain was more profitable to him then his Crown. *Hebr.* 12. 10. God is ſaid to chaſtiſe his people for their profit, that they might be partakers of his holineſs: God communicates of his own holineſs unto the ſouls of his people by their chaſtiſements, in a ſpecial maner: love is often encreaſed in affliction; ſheep run together when the dog is ſet on them: after the Church was delivered from violent perſecution, it ſuffered much by diviſions, the very bowels were rent by their diſſentions, it was then in a worſe condition then before, the fire of their diſſentions being worſe then the fire of their perſecutions; the one hindred, but the other furthered their growth. *John* 15. 2. *Every branch in me my Father purgeth, that it may bring*

[redacted]

afflictions many are: afflictions prove to them, as the clay to the poor mans eyes that gave him ſight. They that are afflicted, do better underſtand Scripture, ſays *Luther*, but thoſe who are ſecure in their proſperity, read them as a verſe in *Ovid*. Amongſt many others, this is one ſpecial means whereby an afflicted condition comes to be uſeful for the encreaſe of grace, becauſe in it the ſoul gains much experience; experience of God and of his ways, experience of the good there is in, and faithfulneſs of his word; as we read, *Pſal.* 107. Thoſe who go down into the Sea, ſee the wonders of the Lord; much more thoſe who come into the ſeas of troubles and afflictions, how do they ſee the wonders of the Lord? they can tell their friends much of the wonders of the Lord towards them: ſo *Iſrael* in the time of trouble cryes out, *Hoſ.* 8. 2. *My God we know thee*; now we know thee otherwiſe then before we did: and experience of the evil of ſin. It was a ſpeech of a *Germane* Divine in his ſickneſs, *Gaſper Olevianus*; In this diſeaſe I have learned how great God is, and what the evil of ſin is, I never knew what God was to purpoſe before, nor what ſin meant. When God ſpake to *Job* out of the whirlwind, *cap.* 38. he anſwers, *cap.* 40. 3, 4. *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth.* And experience likewiſe of our weakneſs, and the vanity of the Creature more now then ever, *Pſal.* 39. 11. *When thou with rebukes doeſt correct man, thou makeſt his beauty to conſume away like a moth: ſurely every man is vanity, Selah:* he can then ſay *Surely*, and that with a *Selah*, that every man is vanity. It is very obſervable, that of all the ſeven churches that Chriſt wrote unto, in the ſecond & third

Cap. 6. *Qui tribulantur ſacras literas melius intelligunt, ſecuri & fortunati eas legunt ſicut.* Ovidii. carmen.

Hoc morbo didici quanta majeſtas Dei & quid ſit peccatum.

Vexatio dat intellectum. Schola crucis ſchola lucis. Cyp. Ser. 4. de. immort.

Cap. 6. Chapters of the *Revelations*, there are onely two which he charges no evil upon; the Church of *Smyrna*, and the Church of *Philadelphia*: and theſe two were exerciſed with much trouble; as the Church of *Smyrna*, *cap.* 2. 9. is ſaid to have endured much tribulation, and to be in poverty, yet Chriſt commends her, and ſays ſhe is rich: her poverty made her rich, her tribulations made her glorious in the eyes of Chriſt. And the Church of *Philadelphia*, *cap.* 3. 8, 10. ſhe had but a little ſtrength, ſhe was in a low, poor, afflicted, contemptible condition; yet ſhe denyed not the name of Chriſt, ſhe kept the word of Chriſts patience, that word for which ſhe ſuffered much, being ſtrengthened thereunto by the patience ſhe received from Jeſus Chriſt.

7. Seventhly, afflictions preſerve from much ſin, they are bleſſed preventing phyſick: our falls into ſore afflictions, keep us from falls into ſin. *Hoſea* 2. 6. God ſays, he will hedge the way of his people; if the

Eightly, by afflictions, decayed grace comes to be recovered: Theſe are Gods files, that file off the ruſt of ſecurity. Phyſitians uſe to cure a Lethargy, by putting their patient into a feaver: the ſpiritual Lethargy of ſecurity, is often cured by hot and ſtrong afflictions. When men are in a ſwound, we uſe to nip and pinch them, and ſtrike them, and caſt cold water upon their faces: Gods ſtrokes, and the cold water of afflictions being ſanctified by him, recover many from ſpiritual ſwounds: many who have ſo far decayed in their ſpiritual vigor and activeneſs, that they have ſeemed to be even dead, yet they have been recovered this way. *Job* 36. 15. God opens their ears in oppreſſion; many mens ears are clogged up with the world, but when God gives them up for a while to the oppreſſions of men, then their ears are opened. *It is good for me*, ſaith *David*, *that I was afflicted, for before I went aſtray, but now have I learned thy word.* In the 2. *Hoſea*, God threatens the Church to ſtrip her naked, and to ſet her as in the day that ſhe was born, and to make her as a wilderneſs, to hedge her way with thorns; and thus the Lord did to that Church: but mark what he ſays ſhal be the fruit of all, *verſe* 7. *Then ſhall ſhe ſay, I will go and return unto my firſt husband, for then was it better with me then it is now.* When *Abſolom* ſent for *Joab* once and again, yet he came not unto him, until *Abſolom* cauſed his corn fields to be ſet on fire, and then he comes: God ſpeaks and calls to his people who are grown ſecure, once and again, but they neglect God, until God comes with the fire of afflictions, and then they come. Afflictions are like the prick at the Nightingales breſt, that awakes her,

Cap. 6. 8.

Traditum nobis divinitus diſciplinam pax longa corruperat, jacentem fidem & pene dixerim dormientem cenſura cæleſtis erexit Cyp. ſer. de lapſis. ſ.

Cap. 6.

and puts her upon her ſweet and delightful ſinging. *Gulielmus Pariſienſis* ſaith of Muſk, when it hath loſt its ſweetneſs, if it be put into the ſink amongſt filth, it recovers it; this he applyed to decayed grace in the times of afflictions, in afflictions it revives, and recovers.

Muſcum odorem amiſſum juxta ſtercora vel ad latrinam poſitus recuperat; ſic humilitas. Guliel. Pariſ. de Moribus Fol. 127.

Ninthly, afflictions are of great uſe to mortifie luſts, to purge out filth and corruption. *Iſa.* 27. 9. *By this ſhall the iniquity of Jacob be purged, and this is all the fruit thereof.* When Phyſitians purge the body, they purge out that which is good, as well as that which is evill, but when God purges in the ſanctified uſe of afflictions, he onely purges out the evil, this is all the fruit thereof. As Aloes kills worms, ſo do bitter afflictions crauling luſt in the heart. Cold and hard winters do deſtroy much vermine, which otherwiſe would be very noiſom: ſo cold and hard afflictions vermine luſts. Violent ſtorms and thunder clear the air, ſtrong afflictions clarifie the heart.

9.

Venit tribulatio mea veniet & purgatio mea. Auguſt. in Pſ. 61.

Tribulatio

called a hedge of thorns; whereby the ways to ſin are hedged up : but to have the inward luſts mortified, this is a greater good. All the Prophets preachings could not purge the Jews from idolatry, ſo as the Babyloniſh captivity : it is obſerved, never ſince that time have idols been found amongſt them. Cap. 6.

Tenthly, Gods people are often in an afflicted condition, as chaſtiſements for their ſins, they bring many evils upon themſelves, by their looſe walkings, by their indiſcretions, by their pride, by their ſelf-ſeeking, by their forwardneſs, by their wilfulneſs, and worldlineſs : God chaſtens even whom he loves: the Apoſtle tells the Corinthians, that they were chaſtened of the Lord, that they might not be condemned with the world. Thoſe whom God would never condemn, yet he will chaſten: God will have his children feel ſomething of the evil of their ſins, and will have them and others ſee how diſpleaſing ſin is to him, in the fruits of his diſpleaſure, upon thoſe who are his beloved ones, who are exceeding dear, and precious in his eyes: becauſe the Lord is careful of his honour, therefore if his children ſin, he will chaſtiſe them, hence the Greek word for *chaſtiſement*, ſignifies *care of honour*. GODS children may come to be children under anger, though not children of wrath: yea God uſually holds a more ſtrict hand over his people, then over any, he quickly brings them under the rod, when he lets other go on, and rot in their ſins; yet he comes not upon his children as a revenging Judge, to deſtroy the perſon for the ſins ſake : but as a gracious Father, to deſtroy the ſin for the perſons ſake : he is angry that they have ſinned, but eſpecially angry that they might ſin no more. 10.

τιμωρία. *Filii ſub ira, non filii ira.*

Eleventhly

Cap. 6.

Eleventhly, that which God ayms at in the afflictions of his people, is to make them conformable to Chriſt their head, that they may enter into their glory, as Chriſt did into his. *Ought he not to ſuffer theſe things, and ſo to enter into his glory?* Luke 24. 26. We read of S. *Paul*, Phil. 3. 10. that he earneſtly deſired to be partaker of the fellowſhip of Chriſts ſufferings, and to be conformable to his death; God will have a conformity to the death of his Son. We read of *Godfrey* of *Bulloin*, that he would not be crowned in *Jeruſalem* with a crown of gold, where Chriſt was crowned with a crown of thorns; becauſe he would not have ſuch a great diſproportion between him and Chriſt. It is reported of *Origen*, when *Alexander Severus* the Emperor ſent for him, he appearing to be meanly cloathed, there were divers coſtly garments prepared for him, and ſent to him, but he refuſed them, and when he came near

eſtate of godlineſs is thy *ſtumbling block*, at which God in his wrath lets thee ſtumble, that thou mighteſt fall, break thy neck, and periſh for ever: hence is that ſpeech of Chriſt, *Bleſſed are they that are not offended in me:* O its a great mercy of God, not to let this be a ſtumbling block, it is a mercy that God grants but to a few; here and there a poor ſoul, who is able to ſee the beauty and glory of godlineſs, through all the dark clouds of *troubles, afflictions, perſecutions*, that attend it: but for the generality of men, this is that which hides the glory of it from them, unto their everlaſting perdition. Cap. 6.

Laſtly, Gods people are here afflicted, that Chriſt in them, and they in Chriſt, may in the concluſion of all be the more glorified. 13.

Firſt, in the overcoming of all evils, in the final deſtruction of all their enemies.

Secondly, in their happineſs after ſo many evils endured: the bitterneſs of foregoing grief, commends the ſweetneſs of following joys. *Amaritudo præcuntis doloris cõmendat ſumptus gaudia ſequutura.* Hier. ad virginem in ex litum miſſam.

Thirdly, their afflictions work to the encreaſe of their glory. 2 *Cor.* 4. 18. *Our light afflictions work for us an exceeding weight of glory. Gordius* that bleſſed *Martyr* (whom St. *Baſil* ſo much commends in an Oration of his) accounted it a loſs to him, not to ſuffer many kindes of tortures; he ſays, that tortures are but tradings with God for glory.

Tertullian hath an expreſſion to that purpoſe, *The greater the combates, the greater are the following rewards. Bernard* ſays of perſecuters, that *they are but his* Fathers goldſmiths, *who are working to adde pearls to the crowns of the Saints.* The ſeeds of happineſs are ſown in the deep furrows of affliction, and *Majora certamina majora ſequuntur præmia.* Tertul. ad Scapulam.

the

Cap. 7.

the deeper the furrows are, the more precious are the ſeeds that are there ſown, and the more glorious and plentiful will the harveſt be. When a curious glorious picture is to be drawn, the grounds uſe to be laid in black, but not in dirt: ſo our grounds may be laid here in afflictions, but let them not be laid in ſin. Here then we ſee, that although afflictions are a bitter root, yet there ſpring from them fair flowers, and pleaſant fruit: no marvel then though God hath a hand in ordering things ſo, that his people ſhould be in ſuch an afflicted condition in this world: from Gods determining things to be thus, let us learn,

Sæpe per dulcedinem fructus placet, quod amarum horruit in radice. Hieronym. ep. at Virginem in exilium miſſam.

CHAP. VII.

What uſe we ſhould make of Gods ordering his people to an afflicted condition.

[redacted]

Cap. 7.

as if a man floating upon the waves of the ſea, upon a board after ſhipwrack, ſhould think to lie down and ſleep, and ſettle himſelf there: or as a bird ſhould build her neſt in a buſh, floating in the midſt of the waves of the ſea.

God, ſays *Bernard,* hath not caſt man out of Paradiſe, for him to think to finde out another Paradiſe in this world; no, man is born to labour. Why do you ſeek the living amongſt the dead? why do you ſeek for living comforts, where you muſt expect to dye daily? It is only Heaven that is above all winds, ſtorms, and tempeſts; reſt muſt be after labour, our reſt is the crown of our labour; to ſeek it here, is to ſeek it prepoſterouſly, and *Why do you require that in one place* (ſays S. *Ambroſe*) *which is due in another?* Why would you prepoſterouſly have the crown before you have overcome? Imagine the moſt ſetled condition you can in this world, and although you had it, yet it were but *vanity*: ſo ſays the Pſalmiſt, *Pſal. 39. 5. Man in his beſt eſtate, is vanity*: the word is in the Original, in his *ſetled eſtate* he *is vanity*; not onely *vain,* but *vanity it ſelf.*

It was a heavy charge that S. *James, cap.* 5. laid upon ſome, *that they lived in pleaſure upon earth*: as if he ſhould have ſaid, *earth* is not the place for pleaſure; this is the place of ſorrow, of trouble, of mourning, of affliction. Thus *Abraham* charged *Dives, In your life time,* ſays he, *you had your pleaſure*: the emphaſis lies there, *in your life time,* that ſhould not have been the time: let us take heed we be not too haſty in ſeeking our reſt, our pleaſure and delight; we may perhaps have a little for the while to the fleſh, and becauſe we will not be content with that con-

Non ad hoc nos de Paradiſo voluptatis ejecit, ut alterum hic ſibi Paradiſum adinventio humana pararet homo ad laborem natus. Ber. declamat. Ecce reliqui omnia.

Quid alibi poſcis quod alibi debetur? quia præpropere coronam exigis antequam vincas? quid expetis gaudia antequam ſtadium ſolvatur? Ambr. offic. l. 1. cap. 16.

Quæritis quod quæritis, ſed non ubi quæritis. Auguſt. Conſeſſ. l. 4

condition that God hath appointed for his people, here we may loſe our parts in that glorious eternal reſt which God hath prepared for his people hereafter. Seek for that which ye do, namely for *reſt*, but do not ſeek for it where ye do: if we ſeek our reſt in this world, notwithſtanding we meet with ſo many troubles in it, what would we do if the Lord ſhould let us proſper? *Behold* (ſaith an Ancient) *the world is troubleſome, and yet it is loved, what would it be if it were peaceable? you embrace it though it be filthy, what would you do if it were beautiful? you cannot keep your hands from the thorns, how earneſt would you be then in gathering the flowers?*

Cap. 7. *Ecce, turbatus mundus, & amatur: quid ſi tranquillus eſſet? Formoſo quomodo hæreris, qui ſic amplecteris fœdum? flores ejus quomodo colligeres, qui à ſpinis non revocas manum?*

Secondly, hence it appears, that *proſperity* is not always a ſign of love and favor from God. *Rome* makes it a note of the true Church: if that were ſo, then the *Egyptians* were in a righter way then the *Iſraelites*: the *Philiſtims*, the *Ammonites*, the *Mi-*

2. *Non omne quod fæliciter bene, nec in hac*

their gods, then the Chriſtians did in the worſhipping of theirs. Certainly, the ancient godly Fathers could not have heard this argument of outward proſperity, of outward pomp and glory in the world, pleaded as a ſign of the true Church, and of Gods love, but with much indignation; How croſs is this to Scripture? where we finde the eſtate of Gods people hath uſually been a poor afflicted eſtate. And ſurely, the *Papiſts* could not always plead this argument; time hath been when the *Goths, Vandals, Hunnes,* and *Turks,* have been more proſperous then they. The *Emperor, Henry* the *fourth,* was much hated by the *Biſhop of Rome,* and yet he was not unproſperous in his way: when the *Pope* curſed him, and made another *Emperor,* namely, *Rodulphus* King of *Swevia*; yet this *Emperor* of his ſetting up, proſpered not at all, but was overcome, and ſlain by *Henry*: The *Pope* after ſet up another, and he was ſlain by a woman: yea, he ſet up a third after him againſt *Henry* the *fourth*; he likewiſe was taken in a Mill, and ſlain by the *Emperor*: at the laſt, the *Pope* himſelf was caſt out of his Seat, and caſt into Priſon, and dyed in extreme dolours of minde, for that he had ſo wronged the *Emperor*; and as it is reported, he asked pardon of him.

Petra dedit Petro, Petrus *idem* Rodulpho.

Whitakerus de Eccleſ. controverſia quinta. c. 16.

And as outward proſperity hath not been always an argument that they could make uſe of; ſo we hope that time will come, when they ſhall make uſe of it no more, when their judgements ſhall be altered, and this argument wherein now they boaſt, ſhall for ever fail them; but for the preſent, though now ſhe be crowned with Diamonds, and cloathed with Scarlet, yet ſtill ſhe is the mother of Harlots, and the

Cap. 7. *Ego non habeo aliu. contra Papæ regnum robuſtius argumentū quam quod ſine cruce regnat.* Luth. T. 1 323.

abominations of the earth. *I have not,* ſays *Luther, a ſtronger argument againſt the Papal Kingdom, then this, that it is without the croſs.*

Let none amongſt us deceive themſelves, by reſting upon outward proſperity, as an argument of Gods love, for their everlaſting eſtates. Many have no other hold to lean upon for their ſalvation but this; all thoſe ſolemn proteſtations of God againſt this in his word; all the works of Gods providence towards his own people, in leading them on in an afflicted condition, and towards the wicked in giving them the fat of the earth, will not take mens hearts off from this falſe reaſoning, but ſtill they will think, if God did not love them, ſurely he would not let them proſper ſo as he doth. A painted face is as certain an argument of a good complexion, as this is of a good condition. When God ſhall come hereafter, to take up his own to himſef, he will not look ſo much amongſt the great ones of the earth, the rich, the gorgious attires

while, that way may be made to other of Gods intentions, but that there never ſhould be any righting of their cauſe, that there ſhould never be ſeen a difference between him that feareth God, and him that feareth him not; that God ſhould never appear to judge in the Earth, that there ſhould never be a reward for the righteous, this cannot be. The ſouls that are *under the Altar*, which were of thoſe who were put to death for the Teſtimony of Chriſt, they cry, *How long, O Lord, holy and true, will it be before thou avengeſt thy ſelf for the blood of thy Saints?* S. *Paul* reaſons ſtrongly from this argument, 1 *Cor.* 15. 19. to prove the reſurrection; *For*, ſaith he, *if in this life onely we have hope in Chriſt, we are of all men moſt miſerable.* When therefore we ſee the godly to be wronged, and perſecuted, when we ſee iniquity to be in the place of righteouſneſs, and wickednes in the place of judgement, let us not be offended, but ſay in our hearts, *God ſhall judge the righteous and the wicked; for there is a time for every purpoſe and every work*; And as *Chap.* 5. 8. *When thou ſeeſt the oppreſſion of the poor, and violent perverting of judgement, marvel not at the matter, for he that is higher then the higheſt regardeth.* If God ſhould always proſper his ſervants in this life, then it would be thought he intended no other for them; but he withdraws his hand here, that we might be taught to look for another.

In the times under the *Law*, God did uſually more proſper his people in outward things, then now he does, and the reaſon may be becauſe then Chriſt was but darkly revealed, the riches of ſpiritual mercies were not much made known; there was but little

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Eccleſ. 3. 16, 17.

Quid ni terrenas divitias poſſiderent Sancti cum ſola adhuc terrena palma promitterentur à deo Bern. declamat. de diverſis

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if God delighted in this way, ſurely he would have ſaved it, he would not have ſuffered oppoſition ſo far to have prevailed againſt the profeſſors of it. It is no argument that Chriſt is not in the ſhip, becauſe *tempeſts* and *ſtorms* ariſe. It is no argument that our cauſe is not Gods, that Chriſt is not with us, becauſe of our afflictions, it may be we have not *awakened him* by our prayers, we are not yet fit to enjoy the ſweetneſs of a calm.

Salvian was fain to write a whole Treatiſe, above eleven hundred years ago, to anſwer this argument that men had againſt the people of God, and the profeſſion of the Goſpel. *Turks* judge all things according to outward ſucceſs, and ſo did the heathens of old. We read of *Brutus*, being overcome by *Anthony*, he cryes out, *Whatſoever things are diſputed concerning vertue, are but meer toys and fancies; for fortune rules in all humane things:* but it beſeems not

Brutus victus ab Antonio exclamat, quicquid

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ſuffering, by which a man is more confirmed in his way to be from God, then ever he was before.

Fifthly, what ſhall become then of ungodly and wicked men? Thus Saint *Peter* argues, 1. *Epiſt.* 4. 17, 18. *Judgement muſt begin at the houſe of God, and if it firſt begin at us, what ſhall the end of them be, that obey not the Goſpel of God? If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinners appear?* If it be done thus to the green tree, what ſhall be done to the dry? *Behold, they whoſe judgement was not to drink of the cup, have aſſuredly drunken, and art thou he that ſhall go altogether unpuniſhed? thou ſhalt not go unpuniſhed; but thou ſhalt aſſuredly drink of it,* Ier. 49. 12. certainly there is ſhame and confuſion for you, there are tortures prepared for you. You heard what the *Martyrs* have ſuffered, but all that is nothing to the leaſt ſpark of Gods revenging wrath, when it is mingled with hatred.

That is a fearful expreſſion that we have, *Pſal.* 35. 6. *Let their way be ſlippery, and the angel of the Lord perſecuting them.* It is a more fearful thing to have the *Angel of the Lord* perſecute, then to be perſecuted by *men*; but how fearful a thing is it, when God himſelf, that infinite Deity, when he perſecutes a man? when Divine juſtice follows a man from one place to another and perſecutes him? You look upon thoſe poor deſpiſed miſuſed Servants of God, and you think vilely of them; let thoſe ſpectacles ſtrike terror into your hearts every time you ſee them! O what is reſerved for me then?

Sixthly, if this be the uſual eſtate of Gods people, let us learn then to prepare for afflictions before they come; although we have eſcaped many

Cap. 8. *Non debemus tam nobis ipſis eſſe contrarii, ut credamus quando leguntur, & queramur quando complentur. Præcogitati mali mollis ictus* Sen ep. 67. 2.

led. If we make account of evils aforehand, we may have time to gather together the forces of our mindes, which being united are ſtrong, otherwiſe they will come upon us, when our ſtrength is ſcattered, and ſo be very grievous unto us, and likely to prevail againſt us. *Thoſe evils*, ſays *Seneca*, *that others overcome by a long time ſuffering*, as being uſed to them, *the wiſe man overcomes by thinking before hand*[*].

Secondly, the rule of Chriſt that we have *Matt.* 16. 26. is of great uſe; *If any will follow me, let him deny himſelf, and ſo take up his croſs.* Where *ſelf* is renounced, the *croſs* is eaſily born: it is *ſelf* that makes the *croſs* pinch: things puft up with wind, break when they come to the fire, ſo thoſe who are puft up, and filled with *ſelf*, the ſoul emptied of its *ſelf*, is onely fit to ſuffer: there is a ſix fold *ſelf* that muſt be denyed.

[*] *Quæ alii diu patiendo levia faciunt, vir ſapiens levia facit diu cogi-*

First, *ſelf-opinion:* We muſt be willing to lie quiet-

wills; and therefore it is our wiſdom, whatſoever our condition be, that we bring our wills unto them. As it is reported of *Socrates*, that when the Tyrant threatned death unto him, he anſwered, *He was willing*: nay then, ſays he, You ſhall live againſt your will; he anſwers again, *Nay whatſoever you do with me, it ſhall be my will*: How much more ought Chriſtians to have *their* wills bow to the holy and bleſſed *will* of God in every thing? the providence of God diſcovers his will, as well as his word. Cap. 8.

Fifthly, *ſelf-comforts*: Thoſe who give liberty to themſelves, to ſatisfie themſelves to the utmoſt, although in lawful comforts, will be unfit to ſuffer hardſhip when God ſhall call thereunto. *Tertullian* hath ſuch an expreſſion in his Treatiſe *de cultu fœminarum*, I fear that neck that is uſed to pearl chains, that it will not give it ſelf to the ſword. 5. *Video cervicem me margaritarum & ſm aragdorum laqueis occupata locum Spathæ non dat.* Tertul. de cultu. fœm. c. 13.

Sixthly, *ſelf-ends* muſt be denied; we muſt aim at God, and not at our ſelves, in all our ways, and then how eaſie will it be for us to bear croſſes, conſidering that Gods ends do go on, though our ends be croſſed? 6.

Thirdly, be ſure to lay a good foundation, in a through work of humiliation: the more thou art willing to bear Gods hand in the work of humiliation for ſin, the lighter will all the burthens of afflictions be unto thee; *the ſeed* that fell upon *the ſtony ground* withered; and although for a while it was *received with joy*, yet when tribulation and *perſecution ariſeth*, by and by he is offended, *Mat.* 13.21. Mark the expreſſion of the Holy Ghoſt there, *by and by*, he is preſently *offended*, and all becauſe there was not 3.

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depth of earth, there was not a through work of humiliation. We read, *Acts 9. 16.* that God would ſhew S. *Paul*, what great things he muſt ſuffer for his Names ſake: and how did God prepare his heart? You ſhal finde in the former part of the Chapter, that *God ſmote him down to the ground*, his heart was ſmote lower then his body; he comes trembling and aſtoniſhed before the Lord, ſaying, *Lord, what wilt thou have me to do?* He was three days without ſight, and neither did eat nor drink; this was a great preparation of his heart, to thoſe great things he ſuffered afterwards. You think the burthens of afflictions great, becauſe you never felt what the weight and burthen of ſin meant; I dare pawn my life for that ſoul, who conſtantly exerciſeth it ſelf in the work of humiliation for ſin, who burthens it ſelf with the weight of its ſins, and is willing to lie under it, for the further breaking of ſpirit, that it ſhall be able to en-

Thirdly, this burthen of ſin, felt in the work of humiliation, mortifies thoſe inward luſts, puls down the ſtrength of them, which are ſo ready to riſe a-gainſt, and withdraw the heart from the truths, and ways of God. Cap. 8. 3.

Fourthly, this ſoul knows how dear comfort is, if it hath any comfort, it coſt dear before it was got, and therefore it will not eaſily be parted withal. 4.

Fifthly, where conſcience by this is throughly wounded, and deeply ſtruck, it cannot eaſily gather any ſuch film upon it, as not to remain tender, but it ſoon feels the evil, yea it is ſenſible of the danger of the leaſt ſin. 5.

Sixthly, if ever God hath manifeſted any love in Chriſt unto it, the ſouls love to God and Chriſt muſt needs be exceeding great. 6.

Fourthly, be careful to preſerve your *inward peace*, your peace with God, and your own conſcience: If vapours be not got into the earth, and ſtir not there, they are not all the ſtorms and tempeſts abroad that *can make* an earthquake; but if vapours be within, and work there, an earthquake is cauſed: ſo where there is peace *within*, all troubles and oppoſitions *without*, cannot ſhake the heart; but if there be no peace within, every little thing troubles the ſpirit: terrours without, and terrours within, both are very hard, *Be not thou a terrour to me, O Lord*, ſays *Jeremy*, chap. 17. 17. for *thou art my hope in the day of evil.* I care not though all the world be a terrour to me, ſo be it thou beeſt not a terrour; if I have peace with thee, it is enough, what ever evil befal me: Oh therefore maintain, and keep this peace above all, it is no matter whether you have peace or no with the 4.

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world, ſo be it you have the peace of the Goſpel in your hearts: it is one ſpecial part of that ſpiritual armory we read of, *Epheſ.* 6. to be *ſhod with the preparation of the Goſpel of peace*: that is, that bleſſed peace of the Goſpel, which is a ſtrong preparation to endure any troubles or afflictions that Chriſtians meet withal: the reaſon of that phraſe *to be ſhod*, is this, becauſe we are to go amongſt *briars* and *thorns*, in our way to Heaven; we are to meet with many hard things we are to paſs through, therefore we had need be well *ſhod*; if a man be not ſo, he will be as one that goes upon ſharp flints bare-foot, or amongſt thorns, or buſhes, ſo that the blood tricles down his feet every ſtep he takes, ſurely ſuch a man cannot hold out long; thus it is with the ſoul that is not fenced with the Goſpel of peace: *Be careful in nothing, let not your ſpirits be divided* (for ſo is the word) *Phil.* 4. 6, 7. *And the peace of*

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Oh, how many of you have broke your peace with God! at leaſt the comfort of it is exceedingly darkned: you would fain have outward eaſe, and peace, but you have neglected the comforts of this peace, and that is the reaſon you have no ſtrength, to ſuffer any thing for the truth, *Nehem.* 8.10. *The joy of the Lord is your ſtrength*, that joy that comes from this *inward peace*, but where this is not, there is nothing to ſweeten ſorrows, and therefore they muſt needs be very bitter. That time therefore that God gives you yet reſpite from afflictions, let it be ſpent in making up your peace more with God then ever, and getting clearer evidence, and ſenſe of his love. If ever you knew what peace with God meant, I appeal unto you, when at any time, the ſenſe of it hath enlarged your hearts with joy; whether then, have you not found your ſelves willing to ſuffer any thing for God? you could then go through fire, and water; your ſpirits could triumph with the Apoſtle, *I am perſwaded that neither life, nor death, nor principalities, nor powers, nor things preſent, nor things to come, ſhal ever be able to ſeperate me from the love of God in Chriſt Jeſus.*

5. The fulneſs of God diſcovered.

Fifthly, labour to ſee more into the fulneſs of all good in God: the Lord told *Abraham*, that he was *God all-ſufficient*, as the onely means to ſtrengthen him, againſt whatſoever evils he was like to meet withal. Labour to have the inſight into Gods fulneſs, in theſe three particulars.

1.

Firſt, look at all the *excellency*, *beauty*, *comfort*, and good in the *creature*, and know that it is all in him, in a moſt eminent and glorious maner. There is no good in the effect, but the cauſes together have it in them: now God is the firſt cauſe, and ſo all

Cap. 8. have the glory of all his own way? We in the general acknowledge God ſhould have glory from all that we are or have, but we would have him have it our way, ſo as may ſtand with our eaſe, with our liberties, peace, and ends: but God muſt have the honor of all, that way that is good in his own eye.

And againe, if all we have be for God, then when he is honored by any thing we do enjoy, it hath its end and perfection: a comfort is then the moſt perfect comfort, when God hath the glory of it, when it is reſigned to him, either in a way of ſervice, or ſuffering, as he calls for it.

And laſtly, if our comforts be enjoyed for God, then our hearts are not let out to any of them, further then leads us to God; and if ſo, then when God calls for the parting with them, in a ſuffering way, the enjoyment of them cannot lead to God any further, but would draw off the ſpirit from God; and there-

little time, except this be renewed again, the heart grows droſſie, and cleaves to preſent things, and mingles it ſelf with them: the often renewing of this, keeps the heart very looſe from the creature; a thing that hangs looſe from another, may ſoon be taken off from it, but if it cleaves to it, it is not taken off without difficulty, it oftner rends in the taking off: thus it is when the heart cleaves to any creature-content.

Ninthly, lay up proviſion againſt an evil day: There is a threefold proviſion we ſhould treaſure up to prepare us for our afflictions;

Firſt, treaſure up the *conſolations* of God that he affords upon occaſion, that at any time you feel in the performance of duties, in the exerciſes of graces, in the uſe of Ordinances.

Secondly, treaſure up the *experiences* of Gods ways towards you, and his gracious dealings with you in former ſtraights.

Thirdly, treaſure up *ſoul-ſupporting*, ſoul-quickning, ſoul-reviving, ſoul-comforting *promiſes*, and that of ſeveral kindes, ſutable to ſeveral afflictions, for thou knoweſt not what kinde of afflictions thou mayeſt meet with.

Tenthly, labor much to ſtrengthen every grace, it is ſtrong grace that is ſuffering grace: a ſtrong wing will flye againſt the wind: as it is ſaid of the horſe, *Job* 33. becauſe he hath ſtrength, he mocketh at fear, and is not affrighted, neither turneth he back for the ſword, *ver.*22. A candle will hold light in the houſe, but if we go abroad in the air, there is need of a torch, there muſt be a ſtronger light there; weak grace may ſerve turn to uphold us now, but in time of afflictions it had need be ſtrong, a little grace will

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ſoon be ſpent then, as a candle is ſoon ſpent, when it ſtands in the wind.

11. The ſufferings of Chriſt deſcribed.

Laſtly, ſet much before you the example of Chriſt and Gods people, who have endured very hard things. In the example of Chriſt, conſider, firſt, who it was that ſuffered: the Son of God, who was God bleſſed for ever, the glory of the Father; when we ſuffer, baſe worms worthy to be trodden under foot, ſuffer.

2. Secondly, what he ſuffered: even the wrath of God, and the curſe of the Law, he was made a curſe in the abſtract as the Scripture ſpeaks, which was another maner of thing, then any of our afflictions.

3. Thirdly, for whom he ſuffered: it was for us vile worms, wretched ſinful creatures, who were enemies to him: we ſuffer for God, who is infinitely bleſſed, to whom we owe all we are or have.

Bernard would have us never to let go out of our mindes, the thoughts of a crucified Christ, *Let theſe* ſays he, *be meat and drink unto you*, let them be your ſweetneſs and conſolation, your honey and your deſire, your reading and your meditation, your contemplation, your life, death and reſurrection: Would you learn obedience? would you learn contempt of honors? would you ſee the higheſt patience? ſet a ſuffering Christ before you: *Surius* reports of a noble Earl *Elzearius*, when his wife wondred at his exceeding patience under ſore afflictions, he anſwers her thus, What good will it be to be angry and impatient? certainly none at all: but I will open my heart unto you; you know ſometimes my heart is ready to riſe with indignation againſt ſuch as wrong me, but I preſently turn me to the thoughts of the wrongs offered to Chriſt, and I ſay thus to my ſelf, deſiring to imitate him, Although my ſervants ſhould pull my beard, and ſtrike me on the face, theſe were nothing to thoſe which thy Lord ſuffered, he ſuffered more and greater things; and know aſſuredly, ſays he to his wife, I never leave off thinking of the wrongs my Savior endured, till my minde be ſtill and quiet. *He that is afraid to ſuffer, cannot be his diſciple who ſuffered ſo much*, ſays *Tertullian**.

Noveris me interdum ſentire aliquem inanimo adverſus inſeſtantes meindignationem, ſed illico me converto ad cogitandas injurias Chriſto illatas dico, mihi ipſi, eum imitari cupiens, Etiam ſi famuli tui, barbam

Certainly the example of Chriſt, in humbling himſelf to ſuffer ſo much for us, ſhould be mightily prevalent with us; if he emptyed himſelf ſo

tuam convellerent, & calephos tibi impingerent, nihil hoc tatum eſſet præ illis quæ Dominus tuus & plura & majora perpeſſus eſt; certo habeas (conjux mea) me nunquam ceſſare à commemorandis injuriis Salvatoris mei donec animus meus plane ſit tranquillus. In vita ejus, c. 23. apud Surium To. 5. * *Non poteſt qui patiatur timet, ejus eſſe qui paſſus eſt.* Tertul. de fuga in perſecut.

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much, to become the Son of man, how much more ſhould we be willing to empty our ſelves, that we may be the Sons of God? Worthy is the Lamb that was ſlain, he is worthy of all honor from us, who being Lord of all, was content to be in the form of a ſervant, to ſuffer for us, and how can we expreſs our honoring of him, our reſpect to him, better then in being to ſuffer for him? I have read of a *Roman* ſervant, who knowing his Maſter was ſought for by officers to be put to death, he put himſelf into his maſters cloaths, that he might be taken for him, and ſo he was, and was put to death for him: whereupon his maſter, in memory of his thankfulneſs to him, and honor of him, erected a brazen ſtatue. Chriſt who was not a ſervant, but our Lord, yet when he ſaw we were like to dye, he took upon him the form of a ſervant, he came in our likeneſs, that he might dye for us, and he dyed; he requires not us to erect up brazen ſtatues in memory of him, in honor to him, but that we ſhould

an Oration upon two famous Martyrs, raiſing their honor, and ſpeaking how the worthies of God in former times endured hard things, How is it, ſays he, that thou, ô Chriſtian, muſt be ſo delicate, a Soldier ſo dainty? canſt thou overcome without fight, triumph without combate? And in his Sermons upon the *Coloſsions*, Remember the chains of *Paul*, and conſider what an abſurd thing it is, that he ſhould be in bonds, and you ſhould live deliciouſly: Does the deſire of pleaſures take? remember the Priſon of *Paul*: Wouldeſt thou be cloathed in ſilks? remember *Pauls* chains, and ſilken cloaths will be more vile to thee then filthy rags: Wouldeſt thou be adorned with gold? remember *Pauls* chains, and they will ſhew you that ſuch ornaments are no better then the dirt under your feet: Would you be beautiful with your hair? think of the filth of the deformity of *Paul* in the Priſon, and thy heart will riſe with indignation againſt ſuch beauty, and will account it extream deformity: What, would you have ſweet oyntments? conſider of his tears.

I have read of *Phocion* an *Athenian* Captain, when he was condemned to death by his ungrateful Countrey, he ſaw one *Tudippus* condemned to the ſame death, but very fearful, he comforts him with theſe words, * *Is it not enough for thee,* Tudippus, *that thou art to dye with* Phocion? ſo we may

Cap. 8. *Unde tu Chriſtiane, delicatus es miles? putas te poſſe ſine pugna vincere, ſine certamine triumphare? Chryſ. in orat. in Juventinũ & Maximum. Memor eſto vinculorũ Pauli, & vide quam ſit abſurdũ illum eſſe in vinculis te verò deliciari: deliciarum concupiſcentia prehenderis? recordare carceris Pauli: velles ſericis indui? memor eſto vinculorũ Pauli, & videbuntur tibi ſerica*

indumenta fœtulentis pannículis abjectiora: velles aureis indumentis amiciri? recordare vinculorum Pauli, & oſtendent tibi nihil illa cœno protrito melius habere: vis ornari capillis formoſis, videri? conſidera ſqualorem Pauli in carcere, & accenderis erga illum pulchritudinem, hanc q; extremam deformitatem eſſe putabis: vis odoramenta? Coopta illius lacrymas. Chryſoſt. Hom. 12. in Coloſſ. * *Non tibi ſatis eſt Tudippe cum Phocione mori?*

Cap. 9. ſay to our own hearts, Is it not enough for us, that we have ſuch a cloud of witneſſes, ſuch a noble Army of *Martyrs* before us and with us? be not therefore ſo afraid of the ways of God, becauſe of afflictions, as thou haſt been, but ſubmit thy ſelf to God in this way of his.

CHAP. IX.

Duties required of us when God calls us to an afflicted condition.

SEeing God hath ſo ordered things, that his people muſt be in an afflicted eſtate in this world, when God calls us to ſuffer afflictions, let us know there are three duties required of us.

First, that we be willing to yield to Gods call,

any man *to flye*, in time of danger; but for a *Lacedemonian*, it is a ſhame for him *to deliberate*: How much more truly may this be ſaid of a Chriſtian, when God calls him to ſuffer? he ſhould be ſuch a reſolved man beforehand, that it ſhould be a ſhame now for him even *to deliberate*.

It is argument enough for a Chriſtian to ſuffer any thing, becauſe it is the will of God, out of bare ſubmiſſion to God; but when it is not onely ſo, but in the cauſe of God, in witneſs to his truth, in vindicating his honor, this call to ſuffer comes with ſtrength indeed: it is unworthy of a Chriſtian, once to deliberate the avoyding of this; How much better is it, to ſuffer a little to prevent a ſin, and ſo prevent Gods wrath, then by avoyding ſufferings to fall into ſin, which being once committed, Gods wrath incenſed by it cannot be pacified, though we ſhould be willing to ſuffer a thouſand times as much. Our condition is ſuch, that we muſt ſuffer one way or another, while we live here; Is it not better then to ſuffer for God then any other way? This was *Chryſoſtoms* argument in his Sermons upon the 2 *Cor. chap.* 12. Sermon 26. If you ſuffer not for Religion, you will ſuffer for ſome other unprofitable light cauſe: Seeing then, ſays he, we following this or the other courſe of life, we muſt ſuffer affliction, why do we not chooſe ſuch a ſuffering, which with the affliction brings unſpeakable glory? Certainly it is infinitely better to ſuffer for Chriſt, then for our ſin. We read of Peace-offerings that were offered, there might be oyl mixed, but not ſo in Sin-offerings: in thoſe afflictions we endure for Chriſt, we offer up our ſelves as Sacrifices of

Siquidem etiam ſi hac ratione non aſſigaris, illa tamen ex cauſa, eaq; in utili, affligiõnino neceſſe ſit: quum igitur ſive hanc ſive illam ſectemur vitæ rationem, afflictiones perpeti neceſſe eſt, quare hanc non eligimus quæ cum afflictione innumeras affert commodas?

Cap. 9. Peace-offerings, and in them there is joy, much oyl of gladneſs is mixed in ſuch offerings; but when we ſuffer for our ſins, there is no oyl of gladneſs mixed there; Let us take heed, that we be not found guilty before the Lord, when the ſecrets of all hearts ſhall be opened, of being ſhy of the ways of Religion, becauſe of affliction; many when they ſee they muſt ſuffer in thoſe ways, although they be convinced of them, yet they are ready to ſay with *Auguſtine*, as he confeſſes of himſelf, *I do not love to paſs through thoſe ſtraits, it is too hard and narrow a way for them.* If ſuch thoughts work in thee at any time, take theſe conſiderations, for the rebuking of thy ſelf, and the raiſing of thy heart, to a more Chriſtian magnanimity of ſpirit.

Non placet tranſire per iſtas anguſtias.

1. Firſt, at what a low rate doeſt thou prize the ways of God, the glory of God, that ſuch and ſuch more low comforts muſt not be laid down for them, that ſuch light afflictions muſt not be endured for the

ſufferings, yet he was forced to ſuffer; what a darkning was it to this ſpirit, his cauſe, and name? Mr. *Fox* relates of a *Smith* in King *Edwards* time, who was the means of converſion of a friend of his, who in *Queen Maries* time was caſt into priſon; whereupon he ſends to this *Smith*, who had been the means of his converſion, wondring that he hears not of his apprehending and impriſonment; this *Smith* ſends him word again, that it was true, that he had taught him ſuch and ſuch things, and thoſe things were certain truths; but for his part, *he could not burn*; but a while after, the houſe of this *Smith* was on fire, *and he was burnt in it*; God made him burn whether he would or no: and ſo may he make you ſuffer, whether you will or no, who refuſe to ſuffer for his truth. Cap. 9.

Fourthly, whatſoever proſperity thou enjoyeſt when God calls thee to ſuffer for him, is curſed unto thee, if thou bleſſeſt thy ſelf in thy eſtate, thy liberty, thy name, thy life that thou enjoyeſt, having avoided the way of ſuffering that God called thee unto, thou deceiveſt thy ſelf, for there is no bleſſing in them, they are all accurſed unto thee. 4.

Fifthly, all duties of Religion that now thou performeſt out of a ſuffering condition, are not now accepted of God; thou muſt not think now, having avoided ſuffering for Gods truth, that becauſe thou art willing to perform duties, to be diligent in ſome ſervice for God, that God now accepts of thee; No, it was another work that God called thee unto, a work of ſuffering; ſeeing thou haſt refuſed this, do what thou canſt, God caſts it as dung in thy face and regards it not; this is a ſad condition, What joy 5.

Cap. 9. 6. can ſuch a man have of his life, if he hath an enlightned conſcience?

Sixthly, what intolerable pride, and delicacy is this in thee, that thou wilt not venter the loſs of any thing, the enduring of any thing for God, and his truth? the leaſt truth of God is worth more then heaven and earth; and what is thy *eaſe*, thy *liberty*, thy *name*, thy *life* to it? *Thou art too delicate, O Chriſtian,* ſays *Tertullian, who muſt have pleaſure in this world.*

Nimis delicatus es Chriſtiane, qui voluptatem hoc ſeculo concupiſcis.

7. Seventhly, How vile is the unbelief of thy heart, who dareſt not truſt God with thy name, eſtate, liberty? How canſt thou truſt God with thy ſoul, thy eternal eſtate? How lightly doeſt thou regard all the faithfulneſs, the mercy, goodneſs, wiſdom, power of God, working for his people in their ſuffering conditions? Of what little account are all theſe gracious bleſſed promiſes of the Lord, for their

Ninthly, How little love is there in thine heart to God, when thou art ſo ſhy of any thing to be ſuffered for God? love rejoyces in ſuffering for the beloved. The avoiding hell, and the getting Heaven, are no great things, ſays *Chryſoſtome*, where the love of God is: then ſurely the avoiding outward troubles, and the enjoyment of outward comforts, would be no great matter to us, if the love of God were in us. Cap. 9. 9. Chryſoſt. *de amore Dei & tolerantia in adverſis.*

Tenthly, Did you never ſuffer affliction in your ways of ſin? and will you not now be willing to ſuffer as much in the ways of God? Shall your ſins have a greater teſtimony of reſpect to them from you, then God himſelf? Art thou nor confounded at the mention, the thought of ſuch a thing as this, ſo unreaſonable, ſo vile? 10.

Eleventhly, What honor ſhould God have in the world? where would there be any witneſs to truth, againſt the rage and malice of devil and wicked men, if all ſhould do as thou doeſt? If there be any Chriſtian blood left in thee, if any ſpirit worthy of thy profeſſion, be aſhamed of thy baſeneſs this way, and be not ſo ſhy of afflictions. 11.

Secondly, when thou art under afflictions, let there be an humble contented frame of ſpirit, as beſeems a Chriſtian; ſeeing thou art now under an Ordinance of God, take heed of the leaſt murmuring, repining againſt God, as if he were a hard Maſter; or as if his ways were hard and burthenſom, becauſe of the afflictions thou meeteſt withal: when thy ſpirit begins any way to riſe in ſuch workings, charge thy ſoul to be ſilent unto God; it is a great ſhame for a Chriſtian, not to be well skilled in that art, inſtructed in 2. Submiſſion of ſpirit requiſite under affliction.

Cap. 9.

that myſtery of Chriſtian contentation. Say with thy Savior, *Shall not I drink of that cup my Father hath given me to drink?* It is Gods appointment, that his people ſhould be in an afflicted eſtate in this world; it is the cup of my Father, and ſhall not I quietly, and contentedly drink of that cup? Now thou haſt an opportunity to manifeſt the power and excellency of thy grace, to ſhew what thy grace can enable thee to do; ſtrength of reaſon wil go far, in quieting and calming of the heart under afflictions; but grace ſurely, where it is true, will go farther.

It is the moſt unſeemly ſight in the world, to ſee a murmuring fretting Chriſtian; if thy God, if Chriſt, if Heaven were loſt, it were not much to ſee wringing of hands, and ſinking of heart; but to ſee this upon loſs of a few outward comforts, upon enduring of a few outward afflictions, this is a moſt unſeemly, a vile and an abominable thing in thee. S. *Auguſtine* upon the 10. *Pſalm* brings in God rebuking a diſcon-

intending a Treatiſe by its ſelf of Chriſtian contentation: onely for the preſent take this one argument, which ſurely hath much ſtrength in it, to quiet the heart under any affliction; It is this, God is willing to accept of thy ſervice, that thou tendreſt up to him, though it be mixed with much ſin; why ſhouldſt not thou accept of his ways towards thee, though there be a mixture of much affliction? The ſin of our ſervice ſhould be a greater cauſe for God to be diſpleaſed with what comes from us, then the ſorrow and affliction that comes in the ways of his providence, can be to cauſe us to be diſpleaſed with what comes from *him*: that ſurely is worſe that is mixed with ſin, then that which is mixed with ſorrow; yet as the one is accepted by God from us, let then the other be accepted by us from God. Cap. 9.

Laſtly, let us not onely be contented under Gods afflicting hand, but labour to thrive under it, to improve all our afflictions that befal us; Certainly there is a bleſſing in every Ordinance of God, if we have wiſdom and care to draw it forth, to make it our own; and ſo in this way of God towards his people, it is indeed a gracious work, to get our hearts lye quietly under affliction, but it is too low a work for a Chriſtian to reſt there, he muſt look to improve every affliction for his advantage. By improving them we make our *Benonies*, our *Benjamins*; that is, *the ſons of our ſorrow, the ſons of our right hand.* Although waters in the Sea be ſalt, yet if they be raiſed up to the Heavens, and ſent down again, then they are ſweet; ſo though afflictions be brackiſh, yea brine-ſalt, yet a ſpiritual heart can ſpiritualize them, and make them ſweet, and wholeſom. Afflictions to be improved.

Cap. 9. 2. Secondly, conſider what ſins and afflictions providence couples in reſpect of ſimilitude; God often ſtamps the likeneſs of the ſin, upon the judgement, *Iudges* 1.7,8.

3. Thirdly, enquire at the mouth of God, by prayer and humiliation, as *David* did, 2 *Sam.* 21. and *Iob cap.*10.2. and thoſe in *Jeremy*, *cap.*16. 10,11.

4. Fourthly, hearken to the voice of conſcience, that is Gods officer in your ſoul, eſpecially in time of affliction, conſcience will deal impartially; and take this rule for your help herein, After much humiliation, and ſeeking of God, then liſten to the voice of conſcience: for as it is with an Officer whom you would have ſearch the Records, if you would have him diligent indeed in the ſearch, you muſt give him his fee, elſe he will do the work but ſlightly: ſo you muſt give conſcience, Gods Regiſter, his fee; that is, let conſcience have much prayer, and humiliation which

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This is that which hath cauſed me all this wo, that hath brought all this trouble and ſmart. As *Acts* 21. 28. the *Jews* took hold on *Paul*, crying, *Men of Iſrael, help, This is the man, that teacheth every where againſt the people:* So ſhould we take hold on our ſin, that we have found out, and cry to the Lord, *Help, O Lord, this is* that *ſin that hath made the breach, this is* that *ſin that hath been the cauſe of ſo much evil unto me.* As we read of *Antonius*, after *Julius Cæſar* was murthered, he brought forth his coat all bloody and cut, and laid it before the people, *Look here*, ſays he, *you have your Emperors coat thus bloody and torn:* whereupon the people were preſently in an uproar, and cryed out to ſlay thoſe murtherers, and they took their tables and ſtools that were in the place, and ſet them on fire, and ran to the houſes of thoſe who had ſlain *Cæſar*, and burnt them. Thus the looking upon our afflictions, and conſidering what miſchief ſin hath done us, our hearts ſhould be raiſed to flye upon our ſin with indignation, and not to be ſatisfied without the deſtruction of that which would have deſtroyed us. Cap. 9.

A fourth rule is, when God ſtirs your heart in affliction, to promiſe and covenant reformation; begin the work while the affliction is upon you, do ſomething *now* preſently, do not put off all till you be well, till you be recovered, and think *then I will do it:* there is much deceit of the heart this way, many miſcarry in their vows to God upon this ground, becauſe they put off all till they be out of their affliction, and by that time, the impreſſion that was upon their ſpirits is abated, their hearts are cooled, and ſo the duty is neglected; wherefore do ſomething 4.

Cap.9. *preſently*, and be always in doing, till that which is vowed be fully performed.

5. Fifthly, let every affliction drive you much to God in prayer. *Is any man afflicted? let him pray*, ſays S. *James*. It is a ſimilitude of *Chryſoſtom*, As clouds darken the heavens, & cauſe lowring weather, but being diſtilled into drops, then ſweet Sun-ſhine and fair weather follows: ſo ſorrows and cares in the ſoul, cloud the ſoul, till they be diſtilled in prayer, into tears, and poured forth before the Lord, then the ſweet beams of Gods grace come in, and much bleſſing follows.

Chryſt. in Hom 5. de in comp nat. Dei.

6. Sixthly, treaſure up all the experiences you have had of God, and your own heart in the time of your affliction, keep them freſh in your heart, and work them upon your ſpirit, and make uſe of them as God offers occaſion.

7. Seventhly, what you wiſhed you had done then,

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miſes, that you have made to God for obedience, rather then to his promiſes that he hath made to you for aſſiſtance. Cap. 10.

Ninthly, often call your ſelf to account after the affliction is over; What is become of it? how was it with me then? and how is it now? have I more peace now, then I had then? and how comes it about? Hath my peace grown upon good grounds, ſo as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God, and to mine own ſoul? And thus we have finiſhed this doctrine of affliction, which by Gods ordinance is the portion of his people in this world. They have been, are, and ſhall be an afflicted people. 9.

CHAP. X.

Wicked men have pleaſures in ways of ſin, while Gods people endure much hardſhip in ways of holineſs.

THe ſecond point is, *that God ſometimes gives wicked men pleaſure in the ways of ſin, whileſt he ſuffers his own people to endure much affliction.* The *Iſraelites* make the brick, and are under ſore bondage, and the *Egyptians* dwell in houſes, living in jollity and mirth. Thus it was with *Elijah*, he muſt *flye for his life, and live in caves, and be fed by ravens*, whileſt *four hundred falſe prophets are fed deliciouſly at Jezabels table.* While the *King* and *Haman* ſits drinking in the city, *Shuſhan* is in perplexity, *Eſther* 3. 15. *Job* ſays of the wicked, *That they take the timbrel and harp, and rejoyce at the ſound* Doct. 2. Iob 21. 10. 13.

Cap.10. *of the Organ, they ſpend their time in wealth*; but of himſelf he ſaith, that *his calamity was heavier then the ſand of the ſea, that the arrows of the Almighty were within him, that the poyſon of them drank up his ſpirit, that the terrors of God did ſet themſelves in battle array againſt him.* Chap. 6. 1, 2, 3. And *David* ſays of the wicked, that *they are not in trouble as other men, their eyes ſtands out with fatneſs, they have more then their heart could wiſh*; but for himſelf, *all the day long he was plagued, and chaſtened every morning*, *Pſal.* 73. Chriſt tells his Diſciples, the *world* ſhall rejoyce, but they ſhall have trouble.

Queſt. But why does God thus ſuffer wicked men, to enjoy their pleaſure thus in the ways of ſin?

Anſw. 1. Why the wicked proſper in

Firſt, here is their portion, they are never like to have any other conſolation, but that they have here, here is their *All*. This is as it were their Kingdom;

in his Comment upon *Geneſis, cap.* 21. hath a notable vilifying expreſſion of the great things of the world, which God gives to wicked men; *The Turkiſh Empire*, ſays he, *as great as it is, it is but a cruſt of bread, which the rich maſter of the family caſts to dogs:* When *retainers*, when *dogs* have ſuch allowance, *it is a ſign of a great deal of plenty in the houſe.*

Cap. 10. *Turcicum Imperium quantum quantū eſt nihil eſt niſi panis mica quam dives pater familias projicit canibus.* Luth. in Gen. cap. 21.

Fourthly, God grants pleaſure and proſperity in juſt judgement to them, to ripen their ſin, to harden them *in it*. The Sun-ſhine of proſperity ripens the ſins of the wicked apace, and ſo fits them for deſtruction; this hardens them againſt the ways of God, it makes them bleſs themſelves in their way, *They ſpend their days in wealth, therefore they ſay to God, depart from us, we deſire not the knowledge of thy ways; What is the Almighty, that we ſhould ſerve him?* There is no *truer miſery*, then *falſe joy*, ſays *Bernard.* There is a great difference between the proſperity of the wicked, and that which the godly have; God carries his people when he exalts them, as the Eagle her yong upon her wings, he exalts them to ſafety, according to that expreſſion that we have, *Job* 5. 11. that thoſe which mourn, may be exalted to ſafety; but when God exalts the wicked, he lifts them up as the Eagle lifts up her prey in her talons, he lifts them up to deſtroy them. It was a ſpeech of *Auguſtine* upon the 26 *Pſalm*; *Many are miſerable, by* loving *hurtful things, but they are more miſerable by* having them; it is not what men enjoy, but the principle from whence it comes, that makes them happy.

Iob 21. 13, 14. *Nulla verior miſeria quàm falſa lætitia.* Bern. Tract. de gratia & lib. Arbit.

Multi amando res noxias ſunt miſeri, habendo miſeriores. Auguſt in Pſal. 26.

Fifthly, God is a patient God, and in the day of his

Cap. 10. his patience, even the wicked are ſuffered to enjoy their hearts deſire.

Obj. *Obj.* But it may be ſaid, God is patient towards his people, and yet they are afflicted.

Anſw. *Anſw.* Thoſe afflictions that come upon Gods people, may better ſtand with the glory of patience, then if the ſame things ſhould be upon the wicked, becauſe in the afflictions of the Saints, there is no revenge, there is no hatred in them, but if God ſhould inflict the ſame things upon the wicked, they would come out of revenge againſt them, and hatred of them, and ſo there would not be ſuch manifeſtation of that glory of patience, that God hath to manifeſt here in this world.

Uſe 1. *Ne magni pendamus terrenam felicitatem* Hence let Gods people learn not to be greedy in their deſires after outward pleaſures; they are but the portion of dogs and reprobates. It is true, godly men may have them, but never as their portion, God

world, who live in pleaſures, who wallow in the ſenſual delights of this life. The reaſon why they take ſo much delight in ſuch things, is, becauſe they know no better, they ſeek after no better.

Ambroſe in his firſt Book *de officiis*, brings in godly men objecting thus, Why do the wicked rejoyce? why do they riot it out? why do not they labor as well as I? He anſwers, They have not put in for the crown; yea, ſays he, if you object thus, the wicked may anſwer you as the ſpectators in their *Olympiack* games, if thoſe that labor and wraſtle in them, ſhould call the ſpectators, and ſay, Come you, and labor, and ſtrive here as well as we; the ſpectators would anſwer, You without us ſhall get the glory of the crown, if you overcome.

Cur impii lætatur cur luxuriantur? cur etiam ipſi non mecum laborant? Non ſubſcripſerint ad coronam. Veni nobiſcum, &c. Laborate vos, ſine nobis coronæ gloriâ, ſi victoriæ vindi cabitis. Ambroſ. li. 1. offic c. 16.

Beſides, there is little cauſe we ſhould envy all their jollity, they muſt give an account for it, and dear. When a *Soldier* was to dye for taking a bunch of grapes againſt the Generals command, and going to execution he went eating his grapes, one of his fellows rebuked him, *What, are you eating your grapes now?* The poor man anſwers, *I pray thee friend do not envy me theſe grapes, for they coſt me dear*; ſo they did indeed, for they coſt him his life: and ſo will theſe vain delights of wicked men, they will coſt them their lives.

And yet further conſider, ere long things will turn, Gods people ſhall have pleaſure, and the world ſhall have afflictions: *Affliction* did I ſay? nay, *Miſery* with torment; time is at hand, when it ſhall be ſaid to every wicked man, *Son, remember in thy life time thou hadſt pleaſure, and my ſervants who walked faithfully with me had affliction,* but now thou art

Cap. 10.

tormented, and they are comforted. Time is at hand when that Scripture ſhall be fulfilled, *Eſay* 65. 13, 14. *Behold, my ſervants ſhall eat, and ye ſhall be hungry; my ſervants ſhall drink, and ye ſhall be thirſty; my ſervants ſhall rejoyce, and ye ſhall be aſhamed; my ſervants ſhall ſing for joy of heart, and ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.*

Uſe 3. "Pareitur virga quoniã inveniturr iniquitas ejus ad odiũ utiq; non ad irã: he calls it miſericordiam omni indignatione crudeliorem. Ber. declamat. Ecce reliquim' omnia.

Thirdly, let not wicked men bleſs themſelves in the enjoyment of their pleaſures; you have no other then thouſands have had before you, who are now in Hell. If that you have were of any great worth, you might be ſure you ſhould not have it; if you knew how the Lord brings about your deſtruction by your pleaſures, you would have little cauſe to rejoyce in them; *Haman* rejoyced, when *Eſther* invited him rather then others to the *banquet*, but if he had known that in his banquet there was a ſnare laid for his life, his heart

this, *I will not viſit your daughters when they commit whoredom*; this is terrible, this is in the height. And *Bernard* ſpeaking of the ſame thing, in the 42 Sermon upon the *Canticles*, At the hearing onely of this, ſays he, I tremble, *then God is moſt angry, when he ſhews no anger*; God keep me from this mercy, this kinde of mercy is worſe then all anger.

Luther hath an expreſſion much like, upon the 37. of *Geneſis*, O unhappy, and miſerable men, whom God leaves to themſelves, not reſiſting their luſts; wo to them whoſe ſins God ſeems to wink at. And *Ferome* writing to a ſick friend, hath this expreſſion, I account it a part of unhappineſs, not to know adverſity, I judge you to be miſerable, becauſe you have not been miſerable. *Bernard* in his Book *de conſolat. cap.* 3. Freedom from puniſhment, is the *mother* of ſecurity, the *ſtep-mother* of vertue, the *poyſon* of Religion, the *moth* of holineſs. Yea, this was ſeen by the purblinde eyes of the *Heathen*. *Seneca* in his *fourth Chapter* of his Book of *Providence*, hath the ſame words, that before was ſaid of *Ferome*, *I judge him miſerable, that was never miſerable.* And *Demetrius*, *Nothing ſeems more unhappy to me, then he to whom no adverſity hath happened.* It were eaſie to multiply abundance in this kinde; it may be, teſtimonies of men may have ſome force to prevail with ſuch, who are given up by God to their pleaſures, to the enjoyment of earthly proſperity, and ſenſual delights; certainly they are not ſo happy as they judge themſelves to be; that which God denies to another in mercy, he may give thee in wrath. And thus much for this. I come to that which is a main thing in *Moſes* choyce.

Cap. 10. *O infœlices & miſeros quando relinquit Deus homines ſibi ipſis, nec reſiſtit eorũ furoribus & cupiditatibus, ſed ve illis ad quorũ peccata connivet Deus.* Luther in Gen. c. 37. *Infœlicitatis eſt adverſa neſcire; miſerũ te judico quod non fuiſti miſer* Ierom ad amicum. ægrot. *Impunitas ſecuritatis mater, virtutum noverca, religionis virus, tenia ſanctitatis.* Ber. *Nihil nihi videtur infelicius eo cui nihil unquam evenit adverſi.* apud. Sen. de Prov.

CHAP.

Cap. 11. with Gods people, though the world may rage and perſecute, I ſhall have joy in my own ſpirit; *A good conſcience will be a continual feaſt:* while they rail, conſcience will encourage.

3. Thirdly, again, when I walk in theſe ways, my ſoul ſhall enjoy the love of God, and that little I have, I ſhall have it in love, and from the love of God; Now thy love, O Lord, is better then wine, better then all the comforts of the world. The Lord ſatisfies his people with love, as with marrow and fatneſs; a little that the ſoul hath that comes from the love of God, by vertue of a promiſe, how ſweet is it? how ſweet is ſleep when it comes from that promiſe? Thou wilt give thy beloved ſleep, and all comes this way; I have all in the love of God, though I have but a little in the world, and though I be in affliction, & am ſhort of that which others have.

4. Fourthly, and in thoſe ways, my ſoul ſhall enjoy

heſe ways. It is reported of one *Myrogenes*, Cap.10.
en great gifts were ſent unto him, he ſent them
k, *I onely deſire this* one thing *at your Maſters*
d, to pray for me, that I may be ſaved for eterni-

Now in theſe ways of godlineſs, I ſhall walk
h God, I ſhall have peace of conſcience, I ſhall
e that I have in love, I ſhall enjoy communion
h the Father, with Chriſt, and with the holy Ghoſt;
I ſhall be ſafe for eternity: ſurely there can be
evil that can countervail this good, whatſoever I
er, whatſoever I endure in this world, yet my
l ſhall ſay, It is good for me to draw near to God;
: I ſhall chooſe, and like well of the ways of god-
ſs, whatſoever I endure.

ut you look onely upon the beſt ſide of godlineſs, *Obj.*
turn the other ſide, you ſhall finde a great many
ctions that attend the ways of godlineſs, and
n you ſee them, you will not be ſo in love with
ſe ways. A gracious heart is willing to examine
h ſides.

What are the afflictions you ſpeak of, that will diſ- *Anſw.*
rage any from delighting in Gods ways?

irſt, they are but ſuch as are upon the body, thoſe 1.
ıgs that do afflict the godly are bodily things,
y do therefore but bring pain and trouble to this
caſe, to this body of clay, to this lump of earth,
his *body of ſin*, to that body that is to be *beaten* σῶμα τῆς ταπεινώσεως.
n in this world: to that body of vileneſs, for
t is called, *Phil.* 3. 21. *Who ſhall change our vile*
; in the Original it is, *this body of vileneſs.* It
the ſpeech of a Heathen, when as by the Tyrant
vas commanded to be put into a morter, and be
ten to pieces with an Iron peſtel, he cryes out to
his

Cap. 10. Clem. Alex ſtrom p. 496. *Unde vaſculum* Anaxarchi. Or as others have it, *capſam* Anaxarchi.

his perſecutors, You do but beat the *veſſel* of *Anaxarchus*, you do not beat me, *You do but beat the Caſe and Veſſel, that contains another thing*; yea, the word in the Greek, that *Clemens Alex:* hath, relating the Story, ſignifies a huſk; his body was to him but as a huſk: A Heathen counted his body but the Caſe, the huſk; he counted his ſoul himſelf: If a man had a precious Jewel in a Caſe, and the Caſe was torn in pieces, and the Jewel be ſafe, it is no matter; and ſo by all theſe afflictions a gracious heart knows, it is but the Caſe that is torn in pieces, the Jewel is ſafe. *Fear not*, ſays Chriſt, *thoſe that can kill the body, and do no more*; Chriſt would have us know, afflictions that do but reach the body, are but ſlight things.

And for theſe troubles, let them be the moſt terrible that can be, they are ſuch as may ſtand with Gods love, the deareſt of Gods love, ſuch as the

to the Son, he was afflicted, and ſuffered as much trouble, as you are like to ſuffer; and if you in ſuffering may be in no worſe caſe then he was, and may have the ſame love that he had, notwithſtanding your ſufferings, ſure your ſufferings are no great matter; there is no more evil in your ſufferings, then may ſtand with the love of God to your ſouls, the ſame love wherewith God loved Chriſt: and if a ſoul knows this, it will not be diſcouraged from the ways of godlineſs, notwithſtanding afflictions: indeed if in affliction there were the venome of Gods wrath, and the curſe of the Law, it were ſomething, but the ſting and venome is taken out, and there is no great evil.

Again, theſe afflictions that the world ſo ſpeak of, they may not onely ſtand with Gods deareſt love, but are ſuch as may proceed from *Gods deareſt love*; as thus, they may come as fruits of the love of God, and therefore ſure they are no great diſcouragements from the ways of godlineſs; you heard what abundance of good God brought out of the afflictions of his people, and therefore there may be abundance of love from whence they come, they may be onely but to fit, and ſquare, and faſhion the ſoul, to be fit to be laid in the higheſt place of new Jeruſalem: The ſtones that are laid below in ſome mean place, are not hewed and hacked, as the ſtones that are in the higheſt part of the building, or the forefront of the building, to the view of all; thoſe that are moſt for the beauty of the building, are moſt hacked, and framed; and ſo thoſe that God does intend to be the moſt beautiful ſtones in that glorious Temple that is in Heaven, God ſuffers them here to be faſhioned and

hacked

Cap. 11. the mouth open, he could not have pleaſure, and all the pleaſure that he hath, he muſt ſteal it at that time, when his conſcience is aſleep, he can never have it upon other terms; if a mans conſcience be enlightned, and awaked, it is impoſſible to have pleaſure in the ways of ſin: it is poor living, when a ſervant or childe can get no victuals, but as they ſteal it, when the maſter or miſtreſs is aſleep, or is on the to ſide; and ſo it is poor pleaſure that the world hath, when it muſt be ſtoln when conſcience is aſleep; What good is it for a man to have a broken leg, and a ſilken ſtocking? and what great content is it for a man to have outward pleaſure, and inward dampings of ſpirit?

3. Again, in theſe *ways of ſin*, as I ſhall have no peace, ſo do what I can, I ſhall have ſome trouble in ſpight of my heart; let me go on in the ways of ſin as I will, and ſeek for my contentment, I ſhall have

miſcarry therein; and oh my ſoul, doſt know what it is to miſcarry to eternity? Surely there need be ſome great matter, that ſhould procure the leaſt peace to a man in the way of ſin, much more to procure delight to a man. Cap. 11.

But you will ſay, You take ſin at the worſt ſide at firſt, ſin hath a delightful ſide, and that will pleaſe you, and allure you, though the other would not; therefore let us ſee the faireſt ſide of ſin; a gracious heart will look on every ſide. *Obj.*

The *pleaſures* that you ſpeak of, what are they? are they not fleſhly? onely reach to the ſenſual part? What, muſt *God, Heaven, eternal life* be neglected for theſe? What ſhall that *body*, that muſt within a while be gnawn on by worms, and lie rotting as a filthy carcaſe, now be ſo regarded, now have ſuch content given to it, as all that is to be had in God and Jeſus Chriſt, muſt be neglected for it? When thou ſhalt hereafter at the great Day meet with this wretched carcaſe of thine, and ſee how vile it is, what confuſion will be upon thee? when thou ſhalt think, Was this the vile carcaſe that muſt have ſuch content, for which God, and Heaven, and all the good in Chriſt is now loſt for ever? *Anſw.* 1.

Secondly, it hath been the care of all Gods deareſt ſervants to keep down their bodies, to deny contentment to the fleſh, and wilt thou give it all the content thou canſt? *Daniel* was afraid of taking liberty to his fleſh, in eating the *Kings* meat; and the time when he had his moſt *heavenly viſions*, he ate no pleaſant bread, neither came fleſh nor wine in his mouth, neither did he anoint himſelf at all. You know the mean proviſion that *Iohn* the *Baptiſt*, the Fore- 2.

Cap. 11.

runner of Chriſt had, *his fare was locuſts and wilde honey*, and yet there was not a greater born *of a woman* before him. St. *Paul* was careful *to beat down his body*, to club it down, *even till it was black and blew*, ſo the word ſignifies. *Timothy* although he was ſickly, yet would not take liberty *to drink a little wine*, but *onely water*, till *Paul* wrote to him; and in that liberty there was but a little granted, and that *for his ſtomacks ſake, and his often infirmities*, not for his luſts ſake, and to maintain riotouſneſs. If I ſhould tell you of the mean proviſion for the fleſh, that many of the *Ancients*, who were the moſt worthy inſtruments of God, the moſt eminent in all true excellency, were contented withal, and that before the ſuperſtition of *Popery* prevailed, it would be even incredible unto you.

Baſil in an Epiſtle to *Iulian* mentions the mean fare he and others with him lived withal, he ate no *fleſh*,

s to a medicine: He meant not to ſatisfie his te, but to repair nature.

l amongſt the *Heathen* likewiſe, ſuch as have noſt eminent with them, have been moſt above l pleaſures. When one asked *Plato*, how he got ch knowledge, his anſwer was, *I have ſpent yl in the Lamp then wine in the cup.* We read o, ſeeing a *Roman* who pampered his belly, had eech of him, Wonder if this man ever do any for the honor or good of the Commonwealth. : who provide ſo much for their bellies, have rains ſunk down into the quagmire of their bel- Their parts, thoſe common gifts of under- ng they were wont to have, are now as the light uff ſunk into the ſocket, even drowned with the f their luſts, and what are ſuch as theſe fit for? *belly*, ſays *Bernard*, *ſeldom produceth any witty tion.*

rdly, what are theſe pleaſures, but ſuch as ſtand with the infinite hatred of God, ſuch as ates have had as large a portion in, as thou ? And art thou ſo eager upon that, which is her portion then a Reprobate may have? ve no other portion then a beaſt may have, is nough; but to have no other then a repro- nay have, is lower: How many are now in nder the eternal hatred of the infinite God, when they lived, had as much pleaſure as ever aſt had, or ever ſhalt have? as many merry ngs, ſate it out in drinkings, gamings, riot, bering, wantonneſs, ſports, paſtimes; now what re is it to them to think what mirth and jollity hey had?

Cap. 11. *ſicut ad crucem, ſic accedas ad cibum minquã voluptate ſed neceſſitate,* Bern. form. hon. vit. c. 9. *Cum quidã interrogaſſet* Platonem, *Unde tibi ſapientia tanta? reſpondit plus olei conſumpſi in lãpade, quam vini in calice. Miror ſi is quicquã in laudem & decus reipubliæ præſtare poſſet. Pinguis venter non gignet tenuem ſenſum.* Bern. de ord. vit.

Cap. 11. *Initium bonæ mentis non gaudere vanis. Nulla major voluptas quàm voluptatis fastidium.* Tertul. de spect. *Vides convivii peccatores: interrogajeus conſcientiã: Nonne gravius omnibus fœtet ſepulchris? Intueris lætitiam ejus & ſa-*

Fourthly, take them at the beſt, yet they are *ſuch*, as the excellency of true vertue conſiſts in the moderation of them, yea, in the raiſing the heart above them, ſo as to diſdain and contemn them, if they would come in as our portion; certainly if they were the higheſt good, the glory of vertue would be in expatiating the heart towards them, in letting out the heart fully to them, in enlarging the heart in enjoyment of them, in ſatisfying the heart in the ſweetneſs received from them; but it is otherwiſe, much of the commendation of vertue, hath been in the ability to moderate affections towards them, to deny themſelves in them. It is the beginning of a good minde, ſays *Seneca*, not to rejoyce in vain things. Yea, *there is no greater pleaſure*, ſays *Tertullian*, *then the contempt of pleaſures.*

Fifthly, there is *much evil* in ſenſual pleaſures; as,

Firſt, there is much mixture of much inward ſad-

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Thirdly, there is a mixture of a curſe with them: What good is there in having a brave ſute with the plague in it? Is not plain ruſſet or leather better that is free? What delight is there in feeding upon dainty diſhes ſweetly poiſoned? Is not mean wholſom fare rather to be deſired? We read of *Agrippina*, in poiſoning her husband *Claudius*, ſhe tempered it in the meat he moſt delighted in; poiſon in wine works more furiouſly then in water: Poor men who are wicked, have Gods curſe mingled with the water of their poverty; and rich men who are wicked, have Gods curſe mingled with the wine of their proſperity.

3.

4.

Fourthly, there is much bodily evil comes in by theſe, they make the bodies of men cinques of filth, and all maner of loathſom diſeaſes. *Baſil* hath an expreſſion of the evil of intemperance, that it turns men into mire and dirt, and makes men like veſſels, rotten and putrified, fit for no uſe. The *Romans* were wont to have their funerals at the gates of *Venus* Temple: This they did, ſays *Plutarch*, to ſignifie that *luſt was the haſtner of death.* And *Clemens Alexandrinus* obſerves, that the *Græcians* called the *intemperate*, and thoſe who *wanted health*, by the ſame name, onely with difference of *one letter*, to ſhew the great affinity there is between intemperance and ſickneſs: And again in the ſame place, he ſays, The *Græcians* call *Gluttony* by the name of *Bellyphrenſie*; for what greater madneſs, then for a ſhort brutiſh pleaſure to loſe the comfort of continual health, and endure the long and tedious pains of ſickneſs, and miſerable torturing diſeaſes? what a folly is it to fill a Ship with water, and then to hire

Baſil de Ingluv. & ebrietate, concio. 16. *Quod quidem eos fociſſe ad ſignificandum quòd voluptuoſa cruus cauſa mortis & ſepulchri.* ἀσώτους, *Intemperantes.* ἀσώους, *Valetudinarios.* Cl. Alex. pæd l. 2. c. 1. λαιμαργίαν & γαστριμαργίαν. Cl. Al. ib. Chryſ. Phil. 3. Ser. 14.

pumps to pump it out; ſo by intemperance, to fill our bodies with noiſom humors, and then to hire Phyſicians to purge them out? *Chryſoſtom* in his Sermon upon the third to the *Philippians*, demands, *What do men gain by their riches*, but *drunkenneſs*, *gluttony*, and abſurd *pleaſures* of all ſorts, which do more hurt and torment us, then moſt cruel Maſters their ſlaves and bondmen? Give me, ſays he, a voluptuous man that is idle, that hath his health, you cannot finde one; though he had many hundred Phyſicians, it would not be.

Cap. 11. *Da mihi hominem ſanum qui ſtingueſcit et laboribus careat, non invenies: nam licèt ſexcentorum medicorum turba adveniat à novis illum nequa quã liberare poterunt.* Ch. in Act. 7. hom. 17. *Nemo eſt dignus nomine hominis qui unum diem velit eſſe in voluptate.* Cicero lib. 2 de Fin. Plut. in Lacon. Apoph l. 1 Ariſt. ethic l. 1. c. 5. *Præclare M. Tul. Si nemo eſt quin emori malit quàm converti in aliquam figuram beſtiæ, quamvis hominis ſit mentem habiturus, quanto eſt miſerius in hominis figura animo eſſe efferato?* Lact. l. 5. c. 11.

Fifthly, There is an evil of ſoul-abaſement, they make men become vile. *Cicero* a Heathen, thought not that man worthy of the name of a man, who ſpent a whole day together in ſenſual pleaſures. And *Plutarch* tells of *Ageſilaus*, that he caſt off voluptuous pleaſures to his ſlaves, as better beſeeming a baſe quality and ſervile nature, then himſelf. Thou mayeſt think to live in pleaſure is a brave life, but it is the baſeſt life that is; ſo God judgeth it: Hence the ſame word which *the* Scripture uſeth for *the ſenſual glutton*, *Deut.* 21.20. is uſed for *a vile perſon*, *Jer.* 15. 19. the word is the ſame in the Hebrew. Luxurious ſporting people have high conceits of themſelves, as if they lived the onely brave lives, but 2 *Pet.* 2.13. they are called *ſpots* and *blemiſhes*, for they are indeed baſe, the moſt baſe ſpirited men that live. Theſe do moſt vilely lowre mans nature, they are infinitely beneath the happineſs of an immortal ſoul.

The Heathen accounted a life *of pleaſure*, a life *of beaſts*: What man would not rather dye, ſays *Tully*,

cited

cited by *Lactantius*, then to be turned into the form of a beaſt, though he ſhould retain the minde of a man? How much more miſerable is it for one to be in the form of a man, and to have the minde of a beaſt, yea, of a wilde beaſt? *Guliel. Pariſienſis* calls luxury *a ſcab*, and ſays, the ſalt-water of tribulation muſt purge it; and he brings in *Auguſtine* giving the ſame name unto it, confeſsing that he was wont to delight in the *ſcab* of his luſts. This ſcab, ſays *Pariſienſis*, makes the minde of man ulcerous, running with filthy putrified ſtuff, and abominable to God, above that, that any man would think, which no bodily filth does.

Sixthly, The evil of nouriſhing of all maner of wickedneſs: All ſin in Scripture is called fleſh, and the work of the fleſh, becauſe the pleaſure of the fleſh is the cauſe of ſo much ſin in us. When Chriſt ſpake of the ſervant who gave himſelf to riotouſneſs in his Maſters abſence, he calls him the evil ſervant. There are ſwarms of all maner of evils in ſenſual hearts; they are the fenniſh grounds, that breed filthy poyſonſom creatures; ſo all venemous luſts are bred and nouriſhed by theſe, *Job* 40.21. it is ſaid, the *Behemoth* lieth in the fens, which *Guliel. Pariſienſis* applies to the Devil in ſenſual hearts; he lies in moiſt places, ſays he; that is, in thoſe whoſe ſpirits are moiſtened by their luſts: Wherefore it is ſaid of the unclean ſpirit, *That he walks in dry places; ſeeking reſt, and found none*; But, ſays he, men giving themſelves to pleaſures, they ſeek what they can to give the Devil reſt in their hearts, and to keep off all that may hinder his quiet. Flies and Waſps uſe to

Cap. 11. *Tribulatio eſt aqua ſalſa quæ ſcabiem purgat, abſtergit. Hæc ſcabies luxuriæ eſt; delectabar ſcalpi ſcabiem libidinum mearum. Facit animam humanam ulceroſam, ſanie abominabili, defluentem, propter hoc Deo incredibiliter abominabilem.*

In locis dormit humentibus, hoc eſt in omnibus deliciis madentibus; propter quod Luc. 11. dicitur quòd immundus ſpiritus ambulans per loca a-

ridaq; inaquoſa quærens requiem & non invenit, G. Par. de moribus. p. 129.

come

Cap. II.

Honeſtum ei vile cui corpus nimis carum eſt. Senec. ep. 14. *Regno voluptatis virtus non poteſt conſiſtere.* Cicero de ſenectute.

come to honey and ſugar, and ſuch ſweet things: The Devil who is called *Beelzebub*, that is, the God of flyes, loves to be in ſoulsglutted with ſenſual pleaſures, yea ſwarms of Devils love to follow ſuch: Hence ſuch as theſe are moſt deſperate enemies unto godlineſs, contemners and ſcorners of all Religion; *That which is honeſt, is vile and contemptible to him, who makes too much of his body*, ſays a *Heathen*; Where *pleaſures* reign, *vertue* connot be, ſays another. When the *Jews* accuſe Chriſt of the worſt their malice could deviſe, they call him a *Wine-bibber*.

7. Seventhly, they likewiſe harden in all maner of evil; when men are heat in ſenſual delights, their hearts are ſo glutted, that they never think of their pain. It is obſerved, that when the people of *Iſrael* had got *Aaron* to make the *Calf*, and *they ſet down to drink, and roſe up to play*, they offered burnt-offerings, but no ſin-offerings were thought of: Theſe

18, 19. Who are they that cannot ceaſe from ſin, but ſuch as ſport themſelves with their own deceivings, while they feaſt amongſt you, having eyes full of adultery? 2 *Pet.* 2. 13, 14. Who are thoſe that are wholly void of the Spirit, and even uncapable of it? ſuch as walk after their own ungodly luſts, and ſenſual, *Jude* 18, 19. Who are they that ſay to God, Depart from us, we deſire not the knowledge of thy ways, but ſuch as take the Timbrel and Harp, and rejoyce at the ſound of the Organ, and ſpend their days *in wealth*? *Job* 21. 11, 12, 13. Pleaſures do not ſo much delight the fleſh, as they endanger the ſoul; therefore better it is a great deal to be preſerved in *brine*, then to rot in *honey*, to be fed upon the ſalt marſhes, and ſhort commons, and to live, then to be glutted in rank paſtures, and ſo fatted up for deſtruction.

Cap. 11. *Væ, væ tibi Clerice, mors in olla mors in ollis carnium, mors in hujuſmodi lelitiis eſt.* Bern. Declamat. *Ecce, Reliquimus omnia.*

And thus you ſee the *evil* of them, whereupon *Chryſoſtom* in one of his Sermons concerning the *Martyrs*, The joys of this preſent world are to be feared by Chriſtians; and certainly ſo they are, rather then to be deſired.

Timenda ſunt Chriſtianis præſentis ſeculi gaudia. Chryſ. de Martyr. Serm. 7.

Sixthly, if there were not ſo much *evil*, yet they are vain flaſhy things, there is no reality in them, they are all *res nihili*, things of nought. The *Heathen* could ſay, *Believe me*, true joy *is no light thing*; but what windy frothy contents are theſe pleaſures to the fleſh? do they leave any ſweetneſs behinde them, after they are over? as it was wont to be ſaid of *Plato's* feaſt, his diſcourſe of Phyloſophy at the table, though the chear was mean, was ſweet divers days after: ſoul-delights leave a ſweet reliſh in the ſpirit, after their acts are paſt; but the day after fleſhly plea-

6. *Crede mihi res ſeveræ eſt gaudium verum.* Sen. *Quid nobis cũ fabulis, cum riſu? non ſolum profuſos, ſed etiam omnes jocos arbitror declinandos* Ber. de Ordin.

ſures

Cap. II.

ſures, what is left but bitter humors in the body, and a ſting in conſcience? what wiſe man can pleaſe his thoughts after his pleaſures are over, in thinking what pleaſures he hath had? much leſs will any man of wiſdom, glory in what he hath eat or drunk, or that he hath filled his ſenſual appetite with all the delights he could: Who can at night, after a day of ſports, and fulneſs of delights to the fleſh, bleſs God from his ſoul, that he hath had a day ſo full of pleaſure in his fleſh?

Plutarch in his *Morals* hath an excellent diſcourſe upon this argument, to prove, that according to the Rules of *Epicurus*, No man can live a true pleaſurable life; not that by his Rules no man can live a *vertuous life*, that perhaps would be granted by many; but that no man can have *a life of pleaſure* by thoſe Rules, that is the thing that he undertakes to prove, and amongſt other arguments he hath

of any ſo given to their appetite, that would boaſt of their pleaſure, that they had devoured ſo much, or given to their luſts, that would *boaſt of their luſt, how they had ſatisfied it:* (although if he lived in theſe days, he might hear of ſuch men; it ſeems men are grown more ſenſual, then they were in thoſe times) but for the pleaſures of the minde, many would break forth in rejoycing and glorying expreſſions, that they had had them: as he inſtances in *Archimedes*, when he had found out a Phyloſophical experiment, that he was ſo filled with joy, that he ran up and down, crying, I have found it, I have found it. Cap. 11.

A fourth argument, That no man would ſo prize their pleaſures in belly-chear, as to be willing preſently to dye, that they might be filled therewith; for the pleaſures of the minde, many have ſo delighted in them, ſo prized them, as they have been willing preſently to dye for the enjoyment of them: as he inſtances in *Eudoxus*, who would be willing to be burnt up by the Sun preſently, upon condition he might be admitted to come ſo near it, as to learn the nature of it. Thus *Heathens* could argue againſt the ſlightneſs and vanity of ſenſual pleaſures, and the ſolidneſs and excellency of the pleaſures of the minde.

Seventhly, as they are *ſlight* for the preſent, ſo they are *ſoon gone*, they are not onely *vain*, but *vaniſhing*. 7. The vanity of ſenſual delights.

Firſt, they vaniſh in us, even in the enjoying.

Secondly, they vaniſh from us, ſo that we cannot enjoy them long.

For the firſt, The faſhion of this world paſſeth away. 1.

Cap. 11. away, and the luſt of it; it does not onely paſs away at the laſt, but the luſt of it paſſeth away, before the thing it ſelf be gone. Although at firſt ſenſual things delight, yet within a while they come to be uſed as neceſſaries, not as delights; the delightfulneſs is over, and yet they cannot be without them: in this, ſuch are more miſerable then other men, for thoſe things that are ſuperfluous to others, are neceſſary to them. The more things a man wants that he cannot be without, the more miſerable he is. It is Gods infinite happineſs, that he hath need of nothing out of himſelf: and the leſs need a creature hath of any thing out of its ſelf, the nearer it comes to happineſs: all their pleaſurable things do but ſerve to make up that imperfection in them, which is not in others; their pleaſures now are but to help againſt the diſeaſes of Nature, now theſe cannot be ſo delightful as the true natural delights, that are

thee, then thou muſt bid a farewel to *all*; Cap. 11.
laugh more, never have merry meetings more,
be in jollity more; All, All, now is gone.
Pope *Adrian* ſaid, when he was to dye, O my
whither goeſt thou? thou ſhalt never jeſt it,
t out more; when thou ſhalt be called to eter-
then all thy delights will leave thee, and bid
arewel for ever: if you ſhould call to them,
v go with me, now I have moſt need of you;
they cannot, all *now is but a ſhadow, but a*
1 *that is paſſed away*; Alas, I was made for
ty, and what good is it for me to have ſuch
res for a ſeaſon? What is it to be jocund,
le up and down a year or two, and there an
O how doleful will this ſound be to you, Your
is done, you have had your time, it is gone, it
, and cannot be recalled!
i yet this is *not the ſeaſon* neither, that ſhould 9.
r pleaſure. *Son, remember in thy life time,*
adſt thy pleaſure; it ſhould not have been then:
imes, cap. 5. lays it as a great charge upon thoſe
time, that *they lived in pleaſure upon the earth*;
a charge of folly. This is a time for vertuous
s, to do the great buſineſs for which we were
It is a notable expreſſion we finde in that
ate, in *Plutarch*'s *Morals*, before quoted; he
his caſe there: Suppoſe (ſays he) any man were
e, and either *God*, or the *King*, who had power
s life, ſhould lengthen it out one hour, that he
t make uſe of that hour, either to do ſome fa-
action, or to ſpend it in pleaſure, and when
iour is at an end, then to dye again; What is
that this man would do? What, would he
rather

Cap. 11. rather have his luſt with *Laïs*? (that was in thoſe times a famous Whore) or would he rather drink ſtrong and delightful Wine? or not rather do ſome famous exploit for his Country; as to ſlay *Archias*, and to deliver *Athens*? and he determines the caſe; I am perſwaded, ſays he, no man in ſuch a caſe, but would rather chuſe the latter: Surely our lives are in Gods hands, we know not whither ſo much as an hour be granted us or not, we may be gone to our long home the next hour; but what do we chooſe to do?

Certainly, did we know that our eternity depended upon this little uncertain time of our lives, we would not think ſenſual pleaſures to be in ſeaſon now; this time ſhould be ſpent, in ſeeking to make our peace with God, to humble our ſouls, to get off the guilt of ſin: this is a time of ſuing out our pardon, of mourning, of ſorrow, and trouble of ſpirit, and

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be an account for theſe things; know then this is certain, it is no fancy, a conceit; know it, be throughly convinced of it, as a thing moſt certain: for all theſe things, there is not one merry meeting, not one hour ſpent in pleaſure, yea, not one pleaſurable act or thought, but an account muſt be given for it; God will bring thee, though thou be unwilling to come, yet thou canſt not avoid it, God will bring thee to judgement. You think ſuch delights as you have, are no ſuch things as God takes notice of, they are but matters of ſport; thou thinkeſt thou haſt liberty in them, to do what thou liſteſt, thou ſhalt never hear of them again; but aſſure your ſelf, God will bring you to judgement, to be examined, condemned and puniſhed. Of all men, voluptuous men leaſt think of judgement, they put far from them the evil day, *Amos* 6. 2. but above all men, God hath an eye upon them, to bring them to judgement, and therefore 2 *Pet.* 2. 9, 10. *The Lord reſerves the unjuſt unto the day of judgement to be puniſhed, but chiefly them that walk after the fleſh, in the luſt of uncleanneſs*; mark, *chiefly them*; if it were poſſible for any to eſcape, it is impoſſible for you, for God looks at you chiefly. Thou now art riotous, and calleſt for all the delights thou haſt a minde to, but there comes a reckoning behinde that will damp all.

There are three heads, upon which the enquiry at the day of judgement will be concerning thy pleaſures.

Firſt, What *kinde of pleaſures* they were, whether wicked in their own natures, or not.

Secondly, What *time was ſpent* in them.

Thirdly, How far thy *heart was let out* upon them.

CHAP. XII.

Who are the truly wiſe men; with the encouragement to the Saints in the happy choice they have made.

HEre you ſee who are the wiſe men in the earth; wiſdom does moſt diſcover its ſelf in *choice*, for *choice* requires underſtanding to compare and weigh things: The will of every man is for ſome good he would have; every man wills to be happy; this is as natural for every reaſonable Creature, as for the fire to burn: But herein appears wiſdom, to make a right *choice* of thoſe means that may bring us to that happineſs that we do will; here is the infinite miſtake of the world, they would be happy, but they chooſe means that are quite contrary to happineſs: but thoſe that chooſe

ow the attaining of God himſelf, the being bleſſed ll eternity, if there be any end that is high, this t be it; for one therefore to be able to order and oſe of means, ſo as not to miſcarry in ſuch a end as this, ſuch a glorious and great work as , it muſt be wonderful wiſdom. The men of the ld think themſelves wiſe men, and bleſs themes in their wiſdom, becauſe they can order and oſe of means to get money and fine cloaths; y are poor, and baſe, and low ſpirits, who minde regard no higher, and no better things then theſe things that are below; whereas the godly, beſe God hath let the fear of eternity fall upon n, and they regard nothing but in ſubordination hat, therefore they ſometimes miſcarry in the gs of the world; hereupon the men of the ld looking at them, and ſeeing no higher end the enjoyment of pleaſure, and the like, they nt them a company of fools that will undo themes, and prove to be beggers, and ſo ſlight them in t reſpect.

ut there is an infinite miſtake in this; were it that ds ſervants did propound that end to themſelves, had no higher then that which other men have, y would ſhift as well as they; but becauſe they e a higher end, therefore their thoughts in wiſn are drawn out about that: As St. *Paul* ſaid, *or.* 2. 12. *We have not received the ſpirit of the ld*; we cannot *ſhift* and *plot* in the world; but have received the *Spirit of God*, that ſpirit that ll order us, and diſpoſe us to enjoy communion h God and his Angels for ever. A ſwine that nders up and down, can make better ſhift to get

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Cap. 12. home to the trough, then a ſheep that wanders to get home to the fold: The men of this world are indeed wiſer in their generation then the children of light, but the children of light have their ends and ways, wherein their wiſdom appears to be full of excellency and glory.

The wiſdom of *Politicians* is ſeen in this, They will let go things that are low, and be content to be croſſed in things that are mean, if their great plots may go on; ſo it is in all true ſpiritual wiſdom: A gracious heart, when it looks at the enjoyment of God in the way of godlineſs, ſo be it that great plot may go on, it does not ſo much look at things that are under: and therefore let men know that there is a miſtake in this, one day God will make it known, who are thoſe that are wiſe on the earth. Surely the world did not commend *Daniel* for his wiſdom, that he would not *omit prayer* one day to ſave his life, but

Christ, when his life was in question, he talks of truth, *What is truth?* Your life is in danger, and do you now talk of *truth?*

That which is honest and vertuous, is vile and contemptible to him whose body and sensual part is dear to him, says *Seneca.* I remember *Lactantius* brings in a *Heathen* scorning at the ways of Christians in this maner, thinking Christians to be fools, when they see they should endure such things, and yet they would be Christians; says he, *Scorn us, contemn us, and despise us, we know our foolishness profits us, let us alone with our foolishness, we do not envy your wisdom:* We do not care though you count us fools, so you disturb us not in our way. *True wisdom,* says he, *lies hid there, where there is the title of folly;* for God with affliction, and with the name of folly, doth hide the beauty of godliness from the eyes of men; but this is the onely wisdom, to know God, to worship God, to be Religious; and for this, says the same *Author,* with the greatest voyce that I can speak, I testifie and proclaim, and denounce, That this is the greatest wisdom. Let us be established in this, that it is the onely wisdom to choose the ways of God upon any terms, let come what will come, let all sorrows and afflictions to the outward man come that possibly can come, this is the absolute wisdom, and this, says he, is my opinion and judgement, it is that I am throughly convinced of, and shall for ever rest, and be setled in.

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Honestum ei vile est cui corpus nimis carum est. Sen. ep. 4.

Contemnite, ridete, si libet, nobis enim stultitia nostra prodest, non invidemus sapientiæ vestræ hanc stultitiam malumus, hanc amplectimur. Lact. lib. 5. c. 12.

Illic potissimum esse quærendum ubi stultitiæ titulus apparet cujus velamento Deus thesaurum sapientiæ & veritatis abscondit. Lact. lib. 4. c. 2. *Omnis sapientia hominis in hoc uno est ut Deum cognoscat & colat, hoc nostrum dogma, hæc sententia est; quanta itaque voce possum, testificor, proclamo, denuntio.* Lact. lib. 4. c. 30.

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Mark how *Solomon* ſo glorious for wiſdom teſtifies of grace, *Prov.* 1. 2, 3, 4, 5. He heapeth up ſeveral expreſſions to manifeſt what *wiſdam* comes to the heart by godlineſs, for that is the ſcope there; it cauſes, 1. To know *Wiſdom*, 2. *Inſtruction*; 3. To perceive the words of *Underſtanding*; 4. To receive the inſtruction of *Wiſdom, Juſtice, Judgement, Equity*. 5. To give ſubtilty *to the ſimple*; not onely underſtanding, but *ſubtilty*; and that notwithſtanding all natural ſimplicity, in thoſe who the world accounts ſimple ones, yet are by grace made *ſubtile*, they can deſcry the danger of ſubtile temptations, they will not be undermined for their ſouls, they will not be couſened and cheated by the ſubtile policies of *Devil* or *World*, in the matter of their ſouls, and the great things of eternal life, ſo as the great wiſe men of the world are. 6. Knowledge and diſcretion *to the yong man*; of all men, yong men are moſt

people in their way and *choice*, that they have made. Hath God given you a heart to make choice of his ways? O bleſs God! There was a time when you went on in giving pleaſure to the fleſh, and you ſaw then no better thing then ſuch a kinde of life, and the Lord hath been pleaſed to diſcover better things to you, ſo as to make you renounce your former ways, and to make choice of another way, in which your ſouls have found other maner of comforts, and ſatisfactions, and contentments then ever you did before: bleſs God as *David* did, *Bleſſed be the Lord that hath given me counſel, and made me to underſtand aright:* So may ſuch a ſoul ſay, for *had I been left to the counſels of mine own heart, I know what ſhould have become of me.* I have as vile a heart as any, and my heart did take as much delight in the fleſh as any, and I ſhould have gone on, God knows whither, and might by this time have plunged my ſelf into the bottomleſs pit: my friends would have given me other counſels to harden me in my ways of ſinful pleaſure, but bleſſed be God that hath overpowered my heart. How many do I ſee every day, whoſe parts of nature exceed mine, and yet they are miſtaken in the things that concern their everlaſting welfare; they minde no other things but the pleaſures of the fleſh, and ſtumble at the meanneſs of Gods people, and this hides the beauty of godlineſs from their eyes; and what a great mercy is this, that God hath taken this ſtumbling block from me, and that he hath opened mine eyes to ſee pearls, though wrapped up in rotten rags, and to ſee the excellency of godlineſs, notwithſtanding all afflictions that do attend upon them? Certainly it is no other but a beam

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Cap. 12. beam of Gods own light from Heaven, that hath ſhined into thy heart.

It is a remarkable paſſage that we have *Eſay* 44. 20, 21. where God ſhewing the difference between thoſe who *forſook the true God*, and his people who choſe him to be *their God*; ſtirs up his people to remember for ever this mercy of God towards them, that they ſhould be delivered from the deceit and vanity whereby others were deluded, and guided in a right and ſafe way, to be the ſervants of the bleſſed God; As for the *Idolater*, he feedeth upon aſhes, a deceived heart hath turned him aſide that he cannot deliver his ſoul, nor ſay, *Is there not a lye in my right hand?* Now mark what follows, *Remember theſe, O Jacob and Iſrael, for thou art my ſervant, &c.* As if he ſhould ſay, Do you ſee how others have left God, and God hath left them? *They feed upon aſhes*, a ſeduced heart hath *deceived them*; but it is other-

vided for him, that he hath made a good choice onely in that, how does he bleſs God? it is that which ſweetens all his life: If it be ſuch a mercy, to be guided to make a good choice in *marriage*; what a mercy is it to be guided to make a good choice for ones ſoul, to be happy to all eternity? if the Lord ſhould leave a ſoul in that choice, what a lamentable condition had the ſoul been in? And therefore, thoſe that have any ſavour of godlineſs, if they be to change the condition of their lives, they will ſeek God, and be earneſt that God would guide them, and not leave them to themſelves, and take advantage to puniſh their former ſins, in their choice now. If you be to make a choice that concerns the outward comforts of your lives, you will earneſtly deſire God, not to leave you there; Now you are to make your choice for your eternal condition, if God ſhould leave you now, what a lamentable condition would you be in, as he does leave moſt in the world?

As ſoon as we come to years of diſcretion, we come to make our choice, to go on in the ways of God, or in the ways of death; How many yong ones make a woful choice in the beginning, and go on, and are hardened in their *choice*, and periſh for ever? And hath the Lord looked upon you, and conſidered how like you would be to fail in your choice? And hath the Lord been pleaſed to come in with his Spirit, and a light from Heaven to ſhew you the way? Have you *heard a voyce from heaven*, ſaying, *This is the way, walk in it?* Though God ſhould leave you in all outward things, yet you are made for ever; and therefore thou mayeſt ſay as

Judas

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Judas, not *Iſcariot*; Lord, wherefore is it that thou revealeſt thy ſelf to us; and not to the world? *Lord, wherefore is it, that in this great buſineſs of my choice, that concerns my eternal eſtate, thou art pleaſed to reveal thy ſelf to me, a poor contemptible creature, rather then to the world?*

1. The happineſs of a *gracious ſoul.*

1. Hence it is, becauſe thou art one of the *choſen ones* of the Lord, becauſe the Lord hath made a choice of thee, and hath ſeparated thee from all eternity, to do good to thy ſoul: hence it is manifeſt, that thou art the choſen one of the Lord; when thou ſeeſt moſt in the world, to follow the pleaſures of the world, if God hath given thee a heart to chooſe his ways upon any terms, take this as an argument, that thou art a choſen veſſel of God. Reciprocal ſigns of Gods grace are the moſt ſweet; as if I *love God*, this is an argument God *loves me*; if Gods honor be dear *to me*, then my ſoul is near *to God*; ſo

well at thy hands now. *Jer.* 2. 2. *I remember the kindeneſs of thy youth, and the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs.* God takes it kindely, that men will chooſe him and his ways in affliction: if there were always proſperity in the ways of God, it were nothing, but when it is with affliction, it is ſo much the more an argument of thy love to God, and thy ſincerity, and therefore he takes it ſo kindely. Bleſs God for it; and bleſs him the rather, becauſe he hath begun with you betimes: If the Lord hath given you a heart when you are yong to make this *choice*, what a great mercy is this? what abundance of ſin does ſuch a one prevent? If one that is *yong*, goes on in the ways of Religion, though he ſuffers much in the family wherein he lives, his brethren ſcorn at him, and his Parents hate him; yet he hath cauſe to rejoyce, and bleſs himſelf in the goodneſs of the Lord. Cap. 12.

4. Again, thou haſt further cauſe to bleſs God, becauſe he hath given thee ſuch encouragements ſince thou haſt made thy choice: thou madeſt thy choice many years ago; I ask thee, *Haſt thou not had encouragement in thy choice? Haſt any cauſe to repent thee?* O no! bleſſed be God, I have found more good then I looked for. 4.

5. And know, within a while, the end of thy choice will be attained, and then it ſhall appear before men and Angels, thou madeſt a good choice, and all the world ſhall bleſs thee for thy choice. Bleſſed be that man or woman that ever they were born, to make ſuch a choice: and thou ſhalt be honored of all thoſe that do deſpiſe thee now, and they ſhall wiſh they had made thy choice. It is reported of a yong man 5.

Cap. 12. man who loved his pleaſures, ſtanding by St. *Ambroſe*, and ſeeing his excellent death, he turned to other yong men by him, and ſaid, *O that I might live with you, and dye with him!* Thou haſt little cauſe to envy them that will chooſe *vanities* for their portion, let them have them: though thou haſt loſt ſomething of thy bravery, of thy carnal delight for this *choice*, be content, it is made up infinitely here, and ſhall be made up more hereafter.

And ſeeing God hath thus enclined your heart to himſelf, be for ever eſtabliſhed in your *choice*: ſeeing God hath ſhewn to you his ways, ſay, as *Pilate* in another caſe, *That I have written, I have written*; ſo, *That I have choſen, I have choſen.* If any temptation come to tempt you from your choice, as *fleſh* and *blood* would be ready to mutter, and think, I might have lived as brave a life as ſuch a one, & might have had as much pleaſure as ſuch a one; I have loſt

egin to repent, as chapmen who have out-bi d elves: Many go on in a profeſſion, and ſuffer becauſe they are engaged in that way, and now not how to get off; if they could get off, would: take heed of repentings of your choice, od lead you out with the workers of iniquity, liſten to the reaſonings of fleſh and blood. *nus* reports of a yong man, that had given him- to a Chriſtian life, and his Parents miſliked ay, and they wrote *Letters to him,* to per- him from it; and when he knew they were s come from them, he would not open them, *ew them into the fire:* and ſo fleſh and blood me and ſay, Do thus and thus, you may do ough at laſt; throw away theſe *letters,* theſe tions *of fleſh and blood,* and do not anſwer them, reſolved in thine own heart, *I know in whom believed,* I know whom I have choſen, I did ooſe raſhly, but I felt the power of God up- y heart, before I made my choice, and I had ds and arguments of my choice; and what, by ſuch an argument as this be perſwaded to ntrary? Therefore go on, and be eſtabliſhed r choice, and the Lord confirm you in it, and y ſoul part with you in that choice you have : let *fleſh,* and the *world,* and *temptations* ſay hey will, peace will be in the end.

have found ſome good already, that might you ſay with *David, Surely it is good for me v near to God:* and though I do meet with ſome es and temptations that do cry down this yet let my ſoul ſay, It is good for me *to draw God:* it is good for me *that I left ſuch and*

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ſuch

Cap. 12. *ſuch things*; it is good for me that I have theſe Ordinances, though it be with the loſs of ſome outward comforts, and my eſtate be abated, and my trading leſs: ſay as *David*, in the 73. *Pſalm*, *Truly God is good to Iſrael*; however it be, yet *God is good to Iſrael*, though many things ſeem to the contrary: and therefore, conclude with thine own heart, Though I ſhould never ſee good day in the world, yet that comfort I have received in the ways of God, it is enough to make me prize them for ever: if now I ſhould dye, and be annihilated, if God ſhould deprive me of the joys of Heaven, and turn me into nothing, yet that good that I have had already in Gods ways, ſhould be enough to countervail all the troubles that I have met withal in the world, or ever ſhall meet withal: though God ſhould withdraw himſelf in all the courſe of my life, and I ſhould be in darkneſs, and have nothing but trouble,

CHAP. XIII.

The evil of an ill choice, *diſcovered.*

he third place, hence thoſe are juſtly rebuked, *Uſe 3.*
o have made an *ill choice*: this was a bleſſed
oice of *Moſes*, and whoſoever makes this
, are bleſſed of the Lord; but how few have
Moſes his minde? it is a woful choice that ma-
ke. Moſt people are offended at the afflictions
ls people, their hearts are ſet upon pleaſure and
; *and pleaſure they muſt have*; pleaſure to the ἢ ἡδέως ἢ ἥκιστα, aut jucundè aut non omnino.
that they chooſe, and that they follow after;
for the afflicted ways of godlineſs, they can-
iſh them, their carnal ſenſual hearts do turn
rom them, they give themſelves up to the
es of the fleſh, and ſatisfie themſelves in the
ient of their hearts deſires, and God does
em up likewiſe to their own luſts, to let them
eir choice; ſo that they ſhall ſpend their time
th and jollity, in eating and drinking, and
g, and in this they bleſs themſelves, as thoſe
ve wiſely provided for themſelves, to make
ves ſo full of comfort, and ſoul-content as
agine: theſe are ſet upon carnal, frothy, ſen-
ngs; as if the chief good and happineſs of
nſiſted in them, and therefore they give them-
liberty in them, to the utmoſt.

: wherein a mans happineſs conſiſts, he may
nfinitely, and he cannot but do it, it is as na-
r him to do it, as for the *fire* to burn, or the
o deſcend; and becauſe men put happineſs in
aſures of the fleſh, therefore their hearts are

Cap. 13. *Si nunc Adam reſurgeret & videret hanc inſaniam omnium ordinũ, profectò credo quòd præ ſtupore tanquã Lapis ſtaret.* Luth. in Gen c. 3. Syonor. Patrich. p 11. Church-Story. Ariſt. Eth. l. 1. c. 5.

ſet infinitely upon them; that is, to ſet, as they give themſelves liberty, without any bonds, and deſire that if it were poſſible, no limits might be ſet either by God or man. If they have means, they account the chief good of what they have, is, in that they may have larger opportunities then others, to ſatisfie the fleſh in the ſenſual pleaſures of it: and hence is the infinite exceſs of meats, and drinks, and carnal delights, in thoſe whoſe means afford them opportunities thereunto. *Luther* ſpeaking of this exceſs, hath this expreſſion, *If Adam ſhould now riſe again, and ſee this madneſs of all ſorts of men, I believe he would be ſo amazed at it, that he would ſtand as a ſtone.*

A. Gellius tells of *Caligula*, that he made one ſupper that coſt three hundred thouſand Crowns. I have read alſo of *Vitellius* the *Emperor*, that at one ſupper he was ſerved with Two thouſand ſorts of

is, He was born, *not that he might live,* but *t might drink*; So do theſe ſeem to be born, at they might live, but that they might eat and and drink and pamper the fleſh; the whole is too ſtrait to ſome for the pampering their

how beneath is this to the true excellency of nal and immortal ſoul! What pity is it, that mortal reaſonable ſoul ſhould be of no other hen to keep the body alive to taſte the ſweet of eſh of beaſts, and of the fruit of the earth? many draw all their ſubſtance thorow their s, and their belly? their houſes, lands, yea, levour their poſterity like *Cannibals*; when a company ſpend their eſtates, their wives ildren wanting bread at home, what do they, en drink the very blood of their wives and n? It was the prophaneneſs of *Eſau*, for which hath branded him, *That he ſold his birth-for a meſs of pottage*; yet that was in the time reme hunger; theſe men ſell God and Hea-nd all *for drink,* not *to ſatisfie thirſt,* but their

O thou vain man, know thou art utterly en in thy choice, if thou continueſt in this f thine, that thou haſt choſen to ſatisfie thy a, thou art undone for ever, thou wilt ere ry out of this thy choice moſt bitterly, and hy ſelf for it moſt fearfully: It is *a ſeduced* that hath deceived thee, and thou feedeſt aſhes, and thou canſt not ſay, *Is there not n my right hand? Eſay* 44. 20. It is true, nely of Idolators, but of all other ways

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Non ut vivat, ſed ut bibat natus fuit.

Totus orbis ventri nimis angustus eſt.

Væ illi qui tunc habuit terminum luxuriæ, quando vitæ. Bern. de ord. vit.

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of evil; thou feedeſt upon aſhes, they are but aſhes thou feedeſt upon, and delighteſt in, and it is a *ſeduced heart* hath turned thee aſide from the ways of God, that makes thee offended at them; it is the God of this world that hath blinded thy eyes, ſo that thou ſhouldeſt not ſee the glorious excellencies, and beautiful pleaſures, and ſweet delights, that are in the ways of God, but that thou ſhouldeſt pleaſe thy ſelf in thoſe ways that tend to death: What hath the whole courſe of thy life been, but playing with the Devils bait, under which is a hook that will ſnatch thee into the ſorrows of eternal death? Howſoever thoſe that live in jollity and delight in the fleſh, may bleſs themſelves, yet Gods people whoſe eyes God hath opened, would not be in their condition one quarter of an hour for a thouſand worlds. There are divers ſorts that come under this uſe of reprehenſion, for that ill and woful choice they have

Divers ſorts of *evil choo-*

world tremble at it, that thou ſhouldſt not onely not apprehend the evil of it, or not taſte any bitterneſs that is in it, but ſhouldſt count it delightful, yea, ſhouldſt eſteem ſo much pleaſure to be had in the act of ſin it ſelf, more then there is to be had in God, in Chriſt, or in the Promiſes, or in Heaven, or Eternity.

Surely a curſed ſeduced heart hath deceived thee, theſe are infinitely out of the way. What is there in ſin that is thy pleaſure, that thou chooſeſt as the chief contentment of thy ſoul? Is it poſſible that the chief contentment of a creature ſhould be in ſinning againſt an infinite God? That thy chief contentment ſhould be in departing from God? in ſtriking at God? So thou doeſt in the way of ſin: That thy chief contentment ſhould be in incenſing the wrath of an infinite *Deity* againſt thy ſoul? That thy chief contentment ſhould be in putting thy ſelf under the everlaſting curſe, that bindes thee over to eternal death? That thy chief contentment ſhould be in that, which being committed, if ever it comes to be pardoned, muſt coſt more then Heaven and Earth is worth? Thou goeſt out in the morning, and goeſt into thy company, and counteſt thy ſelf happy that thou haſt money to ſpend, and ſo takeſt thy pleaſure: This day thou haſt done that, which if ever it be pardoned, it muſt coſt more then Heaven and Earth is worth. There muſt be a price paid, more worth then a thouſand worlds, to purchaſe the pardon of it.

Canſt thou chooſe that for thy chief contentment, which was ſuch a dreadful burthen to Jeſus Chriſt; that made the ſoul of Chriſt to be heavy to the very

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death, that ſqueazed out clods of blood from him? What is the chief pleaſure and delight of thy ſoul in that, which a true enlightened gracious heart would rather ſuffer all the torments in the world then do it? If ſo be it were put to him, either ſuch a ſin muſt be committed, or elſe all the tortures that can be deviſed by all the world muſt be inflicted upon him; A gracious heart had rather chooſe all the tortures that can be inflicted, then do *that* which thou makeſt the great pleaſure of thy ſoul: What an infinite difference is between thy baſe heart, and a gracious heart? Thy wretched heart doth chooſe this deliberately, as the great pleaſure of thy life, which a gracious heart would rather ſuffer all the torments of the world, then be brought to do it. To delight in ſins againſt conſcience, is the moſt deſperate folly in the world: No man rejoyces in any error or fault in other things, but is rather aſhamed; onely in the errors, in

Omnium aliarum artium peccata artificibus pudori ſunt, offenduntq; de errantem

eateſt, as having death in it; and every draught you drink, as having the curſe of God in it: Little cauſe thou haſt, if thou kneweſt all, to rejoyce in theſe pleaſures that come in by ſin, certainly there can be no good that comes in by ſin as ſin: I know God may turn ſin to the good of ſome, but that which ſin brings in of it ſelf, it is impoſſible good ſhould come of it; that which thou takeſt pleaſure in, that which thou art merry and jocund in, delighting thy ſelf withal, is, it may be, the calamity and miſery of others; and how hard is that heart, that can make that his mirth and joy, that is the ſorrow and diſtreſs of his brother? *Chryſoſtom* in a Sermon againſt luxury and exceſs, cryes out againſt thoſe who riot in thoſe things that they have got by making others miſerable, and ſays, It is the moſt grievous thing that can be. Cap. 13.

Chr. Hom. contra luxū & crapulam, Omnibus gravius eſt, inquit, quod ex alicujus calamitatibus colligatur.

Thirdly, thoſe who do neither of theſe, they chooſe not to themſelves the pleaſures that are ſin, nor the pleaſures that come in by ſin, but ſuch pleaſures, in the enjoyment of which they do ſin; though the pleaſures be in themſelves lawful, they chooſe to let out their hearts unto them, and ſpend the ſtrength of their ſpirits on them; they think becauſe there is no hurt in them in themſelves, therefore they may give liberty to themſelves; there is a great deal of miſtake in this: we may ſin exceedingly in things that are lawful; when men ſhall ſpend ſo much time (as many that are profeſſors do) in giving themſelves content in ſome *ſports* and *delights* to the fleſh, as they cut God ſhort of his time; that time that ſhould be ſpent in examining their hearts, humbling their ſouls, ſeeking the face of God, is ſpent in ſome ſlight, vain, idle ſport. 3.

Licitis peccamus omnes.

Cap. 13. Many are guilty of this, eſpecially thoſe that have means, and their callings do not require ſuch a neceſſity of continual attendance: How is that time ſpent wherein you have liberty from your callings? Certainly, no good account can be given of that time, much might be gained to your ſouls in it, and much converſe and communion you might have with God; and what ill choice do you make, when as many poor Chriſtians would bleſs God, if they could have a little liberty from their callings? On the one ſide there is this liberty for you to enjoy communion with God, and furniſh your ſouls with heavenly excellencies: On the other ſide, there is a little vain delight and carnal content, and eaſe to the fleſh, and you rather chooſe this. It may be, though God hath helped you in the main, you choſe right, yet be convinced this day of the evil of this particular choice, in giving ſuch inordinate contentment to your ſelves.

have you? Let me ſpeak to ſuch this day from the Lord, this liberty you take to your ſelves in the pleaſures of the fleſh, hath been the root of the *Apoſtacy* of many; as 2 *Pet.* 2. 18. thoſe who fell off were allured through the *luſts of the fleſh*; even though they are ſaid to be *clean* eſcaped from them who live in error, yet through *wantonneſs* they were drawn aſide. Wanton profeſſors ſeldom prove laſting profeſſors, at leaſt in any power of godlineſs. Cap. 13.

Take this one note about this, That man or woman that ſhall not eſteem the hardeſt work of godlineſs at a higher rate, then the moſt delightful contentment to the fleſh, hath not choſen right, and may ſuſpect that yet he is to chooſe in the way of eternal life. It is true, that the hardeſt duty of godlineſs, may be burthenſom to the fleſh for a while, yet there is no gracious heart, but eſteems of this duty at an infinite higher rate, then the pleaſures of the fleſh, though never ſo lawful; it looks upon the pleaſures of the fleſh as mean low things, though lawful, but looks upon the duties of godlineſs as precious things, though hard, and thoſe are the things that are moſt ſuitable to a gracious frame of ſpirit.

Again, fourthly, thoſe come under this reprehenſion of making an ill choice, who have had ſome ſtirrings of the Spirit of God, ſome workings of their conſciences, that their way hath not been good, and right, and theſe have been but for ſome time, afterward they have given themſelves, and do give themſelves too too much liberty in ſatisfying the fleſh. Theſe are like the *Iſraelites*, of whom we read, *Exod.* 24. 11. according to the note that ſome have upon this place, *They ſaw God, and did eat and drink*; 4.

That

Cap. 13. That is, ſay they, although they had ſeen God, yet they turned again to temporal pleaſures, to *eating* and *drinking*, in a *ſenſual way*, as if it had reference to that ſenſual *eating and drinking, and riſing up to play*; upon the dedication of their Calf they ſate up, which was preſently after.

Thus many, although they have ſeen the Lord, and this ſight of God hath wakened conſcience, their hearts have been much ſtirred for a while, yet they have after faln to eating and drinking, to ſenſual pleaſures, all their good beginnings hath come to nothing. Theſe when they have been in company, and come away, they have had many ſad thoughts, and next day, or in the night many ſad ſighs and groans have come from their ſpirits, becauſe their ſpirits are enlightened, and make them fear all will not be well in the end; and yet theſe continue ſtill in giving themſelves pleaſure, and delights to the fleſh inordinately;

ced of it, yet at length *luſt* overcomes, and nce yields, and they become meer ſots, har- n the way of the luſts of their hearts; and this ſt dreadful thing, when ever this befals any. Cap. 13.

n, there are others that have had ſome *taſte* ways of God, have begun to make a *choice,* ve tryed the ways of Religion, and continued in them, and yet come to be weary and tired: may be ſome upon their ſick-beds, and death- have cryed out of the folly of their former ; and yet, when God hath delivered them they have gone on in the ſame exceſs of riot, ing liberty to the ſatisfying of the fleſh, in the ıy, if not in a further degree then ever for- what a dreadful thing is this! To all thoſe thus deluded, in making this evil choice, let k a word or two. 5.

Wouldſt thou be willing at the day of judge- to be accuſed and found guilty before the f this; that thou haſt eſteemed more pleaſure ad, either in *ſin,* or in any lawful content, ll the pleaſures that are to be had in God, ſo uld be ſaid before men and Angels, *Lo! this n that made not God his portion*; Lo! here he man, that for many years together did ac- ore good to be had in the pleaſures of the en in all the good that was to be enjoyed in rtributes of God, and all the merits of Jeſus in all the promiſes of life, in all the ways of What doeſt thou think will be thy condition, thou ſhalt be brought as guilty before men gels, that all ſhall look upon thee as a *curſed ſnake?* God and his Angels look now upon thee 1. Miſery of a *ſinful choice.*

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thee as *a fool in Iſrael*; when thou ſhalt be brought to have all the world look upon thee as guilty of ſuch a curſed folly as this, how bitter will it be to thee? wouldſt thou be willing to be in ſuch a condition as this?

Who are haters of God.

Again, Wouldſt thou be willing at the great day to be found guilty of hating the ways of God? I I hope I do not ſo, (will ſome ſay) though I give pleaſure to my fleſh. Yes, that man or woman that chooſeth the way of giving content to the fleſh, rather then the ſtrict ways of godlineſs, ſuch a one hates Gods ways, and ſo hates God himſelf in hating Gods ways: as, mark that place in *Prov.* 1. *For that they hated knowledge, and did not chooſe the fear of the Lord*; How was it proved they *hated knowledge?* They hated that truth of God, and that which ſhould bring them into the ways of God, and guide them in it; How does that appear? They did not *chooſe the*

Cap. 13. thee as *a fool in Iſrael*; when thou ſhalt be brought to have all the world look upon thee as guilty of ſuch a curſed folly as this, how bitter will it be to thee? wouldſt thou be willing to be in ſuch a condition as this?

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3. Thirdly, Wouldſt thou willingly have God reject all thy ſervices, and account them as abominable to him? Thus he threatens againſt thoſe who chooſe their own ways, *Eſay* 66. 3. *He that killeth an Ox, is as if he ſlew a man; he that ſacrificeth a Lamb, as if he cut off a dogs neck; he that offereth an oblation, as if he offered ſwines blood; he that burneth incenſe, as if he bleſſed an idol*; and the reaſon of all is given, *They have choſen their own ways, and their ſoul delighteth in their abominations*. There are not ſuch four expreſſions of Gods rejecting a mans ſervices that he tenders up unto him, in all the Book of God; and

and this is given as the reaſon of all, becauſe *they have choſen their own ways.* Cap. 1 4.

Again, Wouldſt thou not be loath, that in the time of greateſt anguiſh of ſpirit, and affliction of body, when thou ſhalt be crying to God for mercy, that God ſhould take pleaſure in thy miſery, and be ſo far from relieving of thee, as to mock at thy deſtruction? now thou canſt laugh, and be merry, and jocund; but what if it does prove, that this way of mirth and delight to the fleſh, ſhall procure unto thee Gods laughing, and Gods mocking at thee in thy anguiſh, and greateſt diſtreſs that ever thy ſoul ſhall be in? Certainly, if thou walkeſt in the way thou art in, this will be thy portion: mark that place in *Prov.* 1. 24. what God ſays, *I have called, and you refuſed; I have ſtretched out my hand, and no man regarded; but ye have ſet at naught all my counſel, and would none of my reproof: I alſo will laugh at your calamity, I will mock when your fear cometh, &c.*

Be it known unto thee, that in whatſoever ſin thou bleſſeſt thy ſelf, the more thou bleſſeſt thy ſelf in it, the more curſed ſhall it be unto thee. What comfort will the pleaſures of the fleſh be to thee, when as Chriſt ſhall come and ſay, Was I content to part with the pleaſures of Heaven, the boſome of my Father to redeem poor man? and was it not the pleaſure of a little meat and drink thou couldſt be content to part with for me? Could I be content to part with my blood, and couldſt not thou be content to part with thy luſts? Was not all my ſufferings worthy of enduring thoſe little things thou wert called to ſuffer in thy life? What, was not all that glory of mine that I revealed in my word, and works, ſufficient to

ſhew

Cap. 13. ſhew me to be worthy, that thou ſhouldſt have given ſuch a teſtimony of thy reſpect, and honor to me, as to be willing to part with ſuch empty, poor, ſlight things, and to ſuffer ſuch poor little things? When God ſhall bring the Saints before thee that did make a better choice, and thou ſhalt ſee them to be in a moſt glorious bleſſed condition, and thou thy ſelf caſt off for ever; how will this confound thee another day? Conſider of this, you that have made an ill choice, now while it is time; conſider of the evil, of the folly, of the danger, of the curſedneſs of that choice that you have made, in that you have choſen rather to give content to your fleſh, then the ways of godlineſs. Wherefore for the following of this in a word of exhortation.

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another choice! that there might be before thou goeſt out of the preſence of God, a ſecret frame of ſpirit, ſurrendring thy ſoul unto God, being convinced of thy *evil choice*, and ſay, O Lord, how have I lived? What hath my courſe been? the Lord knows my courſe hath been to give content to my fleſh, and to live bravely in my life; now God begins to make me afraid, leſt I have been in a dangerous falſe way; the Lord have mercy upon me, what have I done? Is it not time to look about me? I have all this time miſcarried in the choice of my ſoul for my everlaſting eſtate, I have choſen the ways of death all this while. Cap. 14.

O that the fear of God might fall upon your hearts this day! and then the promiſe of God is, *Pſal.* 25. 12. *Who is the man that feareth the Lord, him will he teach in the way that he ſhall chooſe.* The fear of God will put you into a teachable frame, and the Lord delights to teach ſuch; and ſurely it is an unſpeakable bleſſing of God, to be taught in the way of our choice. How happy were it, if the Lord would put a reaſoning frame into your hearts, that you might begin to ponder, and weigh things, and if ſpiritual arguments cannot prevail, yet let us ſee whether they be reaſonable Creatures or no; *Eſay* 46. 8. *Remember, and ſhew your ſelves men, bring to minde, O ye tranſgreſſors!* Come, let us reaſon together; Is there not infinite reaſon for Gods ways more then thoſe ways you have walked in? Is not God infinitely worthy of honor and praiſe from you, other maner of honor and praiſe then he hath had from you, your own conſciences being judges? Hath not God given you immortal ſouls? and are they not capable

Cap. 14. capable of better things then theſe things that you have choſen for your chiefeſt good? Hath not God made you for a higher end, then to *eat*, and *drink*, and *play*? What, did the bleſſed Trinity conſult to make a glorious creature, *Come, let us make man, according to our own image*: and when this great work is done, is he made for no other end *then* to eat and drink, and commit wickedneſs? What, is not man to live by rule? indeed no creatures but *Angels* and *men*, have a rule to walk by, no creature is capable of knowing a rule but they.

What if ſo be that now thou wert to dye, what would comfort thee? if God ſhould put an end to thy days, and call thee to an account for thy ways, what account couldſt thou give to the great and dreadful God, of thy ways and life? would thy ways be peace? It may be thou thinkeſt thou mayeſt have thy pleaſure, and that which is ſpoken out of the word

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you venture much: God does not call you to venture much, they are poor things that you are perſwaded to leave, and be not too confident in your way, all that is written in the word may be true, and if it be but poſſible, yet be ſo wiſe as upon a ſuppoſition to venture.

O that you would make tryal of the ways of God! If once your hearts were in them, whereby you would be ſatisfied, as to want none of theſe pleaſures, it would make the moderation of them more pleaſant then the exceſs: You would finde more pleaſure in the very act of ſelf-denial, then in all the pleaſure of your lives; and if there be ſo much pleaſure in the denying falſe pleaſure, what then is there in the enjoying true? Surely God hath pleaſure enough for you, if you had a heart to truſt him with your pleaſure; you ſhall onely loſe your ſin, not your pleaſure. *Bernard* hath a notable expreſſion in a declamation of his *De bonis deſerendis*; If you be willing, ſays he, to ſacrifice your *Iſaac*, which ſignifies laughter, that is your *pleaſure*, your *Iſaac*, your pleaſure *ſhall not dye*; it is the Ram, that is, your ſtoutneſs of ſpirit, your ſelf-willedneſs that ſhall dye, but *Iſaac* ſhall live, you ſhall have pleaſure ſtill. Do not harbor ill thoughts of God, to think that God is an enemy to your pleaſure, and delight, he does not delight to grieve the ſpirits of men; if you would truſt him with your pleaſure, you ſhould have pleaſure, it may be in this world, but howſoever in the concluſion you ſhall have pleaſure enough, my ſoul for thine. You muſt truſt God with your ſouls, and eternal conditions, and will you not truſt him with your pleaſures? Do you think Chriſt came to

Non Iſaac, ſed Aries morietur; non peribit tibi lætitia ſed contumacia; non mactabitur Iſaac, ſed vivet: ſi vocem Domini audieris ut offeras Iſaac, id eſt, ut gaudium immoles, conſtanter obedire ne timeas.

Ipſa eſt beata vita gaudere ad te, de te, & propter te Domine, ipſa eſt et non altera. Aug. Conf. c. 22.

Non nego indulgendū corpori, ſerviendū nego. Sen. Ep. 14.

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We read of *Cajus* the *Emperor*, (*Agrippa* having ſuffered Impriſonment for wiſhing him to be *Emperor*) that afterward when he came to be *Emperor*, the firſt thing he did was to prefer *Agrippa*, and gave him a Chain of Gold, as heavy as the Chain of Iron that was upon him in Priſon: And ſo if any do ſuffer for God, do you think that God will let him loſe by him? Suppoſe you have a Servant about your buſineſs, and he ſuffers much trouble and oppoſition, will you not recompence him for that

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playing and dancing according to their art, a great way off, *he would think that they were mad men*; but if he come nearer and nearer, and hear the melodious ſound of the muſique, and obſerve their art in all they do, *he will be of another minde:* And ſo men of the world look upon Gods people *afar off*, and think them mad men to take ſuch courſes; but if they would come nearer, and obſerve their ways, and ſee the equity and reaſon, and obſerve the excellency and beauty that is in them, they would be of other mindes.

You that have hard thoughts of Gods way, you have looked upon them as things a great way off; come nearer, pry into them a little further, make tryal of them a little, that you may have experience of them, you will think otherwiſe of them; if it were poſſible for you to enter upon Gods ways with the ſame baſe hearts that you have, Gods ways would indeed be tedious, but if you enter into the ways of God, your hearts will be changed, and you will be other men; and when your hearts are changed, thoſe things that were grievous to you, will be delightful to you. St. *Auguſtine* in his Confeſſions hath this notable expreſſion: How ſweet was it to me of a ſudden, to be without thoſe ſweet vanities? And thoſe things which I was afraid to loſe, with joy I let go, for thou who art the true and onely ſweetneſs, didſt caſt out thoſe from me, and inſtead of them didſt enter in thy ſelf, who art more delightful then all pleaſure, more clear then all light, but it was not thus with me heretofore when I ſate in darkneſs.

Quã ſuave mihi ſubito factum eſt carere ibſuavitatibus nugarum! & quas amittere metus fuit, dimittere gaudiũ erat: ejiciebas enim à me, vera tu & ſumma ſua vitas, ejiciebas, et intrabas pro eis, omni voluptate dulcior, ſed non carni et ſanguini, omni luce clarior, ſed non jam ſedenti in tenebris, &c. Aug. Conf. l. 9. c. 1.

Now if you have any conviction at all, tell me,

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Are you willing to enter into the ways of God? Do you think them worthy of regard, if it were not for trouble and affliction? Then ſo it ſtands, if you were not to ſuffer affliction, you would embrace them; and what an ignoble ſpirit is this, unbeſeeming a Chriſtian, whoſe ſpirit ſhould have true Nobility and Magnanimity, and you come off thus baſely, If you ſhould never ſuffer, if have no trouble! Truly God is much beholden to you (as we may ſpeak with holy reverence;) you would have God chooſe you, notwithſtanding all your ſins that are grievous to him: Why will not you chooſe God and his ways, notwithſtanding the afflictions and ſufferings that are grievous to you? Do you think the ſufferings you are like to meet withal in Gods ways, are more grievous to you, then your ſins are to him? Yet notwithſtanding your ſins, he chooſes you; Why notwithſtanding the ſufferings you may meet

embrace him in his ways through all ſufferings? Why ſhould not your hearts be convinced by that which hath ſo much reaſon in it?

It is reported of one *Marinus* a Soldier, when it fell to him to be preferred in ſome place, he was like to loſe it becauſe he was a Chriſtian, and he began to ſtagger, and to have thoughts rather to leave off Religion, then to loſe his place: Then came one *Theodiſtus*, and brings him into the Temple, and laid by him the *Sword* and the *Teſtament*, the *Goſpel*, and bade him take his choice: Here is the *Sword*, which is an emblem of thy place, and here is the *Goſpel*, chooſe the one, you muſt have but one: Then his heart gave in, and ſo left the Sword, and *choſe* the Goſpel. *The wiſdom of God* this day hath ſtood, and ſtill ſtands before you, pleading with you, crying to you to come in and embrace her, to make a happy choice for thy ſoul; *folly* likewiſe hath her pleadings, and perſwaſions to draw thee to the luſts of the fleſh, *both* make their offers unto thee; as they ſay of *Hercules* when he was yong, he ſaw *vertue* and *vice* in the likeneſs of *two Virgins* wooing him, *vice* like a painted *Harlot*, and *vertue* like a ſober chaſte *Virgin*, both preſenting themſelves with wooing offers unto him.

It is very obſervable that we finde, *Prov.* 9. concerning wiſdom and the fooliſh woman, both pleading to draw the hearts of men to them, and they begin in the ſame maner, they both make offers to draw the heart, *ver.* 4. *Who ſo is ſimple, let him turn in hither*; *as for him that wanteth underſtanding, ſhe ſaith to him*; and verſe 16. the fooliſh woman uſeth the ſame words to draw after her:

Cap. 14. and as *wiſdom* is upon the high places of the City, *ver.* 3. ſo is *folly*, *ver.* 15. yet wiſdom is above the fooliſh woman, for the Text ſays of *wiſdom*, ſhe is upon the higheſt places, and of the *fooliſh woman*, it is onely ſaid, ſhe is in the high places: And obſerve further, *Wiſdom* calls to eat her bread, and drink her wine, *ver.* 5. and the *fooliſh woman* makes her offer, *her delights are ſweet*, ſhe ſays; but they are but *ſweet waters*, and that ſtoln too; and her *bread*, ſhe ſays, is *pleaſant*; but it is ſecret, ſuch as ſhe is even aſhamed of her ſelf: In the *choice* that wiſdom preſents, and that which *folly* preſents, you have life and death ſet before you; as *Moſes* therefore ſaid to the people, ſo I to you, *I have ſet before you this day life and death*: Now what anſwer will you give to God? Will you go on in the ways of the pleaſure of the fleſh? Are your hearts ſo bold and venturous, that you dare venture to go on in theſe ways? Wo

your hearts! We are fain thus to labor, and ſtrive with mens ſpirits to take them off from vain pleaſures, to urge the ſtrength of all arguments we can, with all our might; were it that mens hearts were not very ſenſual, and hardened in their ſenſuality, it would not be needful thus to ſtrive, the very propounding ſome one argument, might be ſufficient to prevail. It was a ſpeech of *Gregory Nyſſen*, who lived almoſt thirteen hundred years ago; He that does but hear of Hell, is without any further labor or ſtudy taken off from ſinful pleaſures: Mens hearts are grown harder ſince. Cap. 14.

But what if I ſhould come in now? I who have given ſo much pleaſure to the fleſh, would God accept of me, and regard me? *Queſt.*

Be it known unto thee, thou that haſt given thy ſelf liberty in injoying the pleaſures of the fleſh to the utmoſt, thou that haſt been moſt wretched, if thou haſt a heart to come in this day, and turn thy choice, God is yet ready to embrace thee; we have commiſſion to offer grace and mercy to thee upon thy recalling thy ſelf, yea, we have a promiſe, you ſhall have abundance of mercy, if you have a heart to come in. *Prov.* 1. 22, 23. *How long ye ſimple ones will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge? Turn you at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you.* If any of you have gone ſo far when we have ſpoken againſt the pleaſures of the fleſh, and for the ways of godlineſs, you have ſcorned the word of the Lord; if you have been ſcorners, and contemners, yet turn and make your choice better. *Behold, I will pour out my Spirit to you;* *Anſw.*

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you; When God pours forth his Spirit, he pours forth his *grace*, and mercy and goodneſs; you ſee the offer of God, if you have hearts yet to make choice of his ways.

And conſider, the longer you have ſtayed in the ſatisfying your ſelves in the pleaſures of the fleſh, the more unfit will you be to ſuffer hard things for God. O give in your anſwer, and ſay, The Lord forbid I ſhould go on in my former ways; I ſee other things I have to regard, peace with God, pardon of ſin that I have to look after, let God reveal to me what his good will and pleaſure is, and though I ſhould never enjoy good day in the fleſh, yet I give my ſelf up to that way of God. O that there might come this voice up to Heaven this night, that your ſouls may be bleſſed for ever in this days choice! And if God do begin to ſtir your hearts, now take the opportunity, chooſe the things that pleaſe him,

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he true pleaſantneſs of all the ways of godlineſs.

JOw that you may be further convinced that in the choice of the ways of godlineſs, you ſhall not loſe, but *change* pleaſures; you finde pleaſures ſweet and ſatisfying, of a higher re in them then ever before your ſouls were ac-nted with; conſider what *Solomon* ſaith of the of *wiſdom*; *Solomon*, who had experience l other pleaſures whatſoever, yet of them he *Proverbs* 3. 17. *Her ways are ways of plea-eſs.*

at the yoke of Chriſt was an *eaſie yoke*, and the of godlineſs had eaſe in them, we have ſpoken ly: As they have *eaſe*, ſo they have *pleaſant-* all the ways of godlineſs are *pleaſant*, to that at ime. Ordinarily we cannot expect any depen-: in theſe Proverbs, but yet in this you have, is a dependence of theſe words upon the 13. *ver.*) from thence there is a connexion of the ſeve-overbs.

the 13. *ver.* you have the commendation of m, and the bleſſed eſtate of that man ſet out, indes wiſdom: *Wiſdom* is commended by many nents, and amongſt the reſt, not to ſpend time : the other, this is one, becauſe *all her ways ys of pleaſantneſs*; and therefore happy is the that findes it out. *All her ways*, that is, the *f wiſdom*, the ways of godlineſs, they are *ways aſantneſs*, not onely *ſhall be*, but they *are* ſo, they

Cap. 15. they are ways in *themſelves* pleaſant, and lead to pleaſantneſs: They are ways not onely pleaſant, but ways *of pleaſantneſs* in the abſtract. Wherefore the point that is to be the ſubject of this exerciſe, is, as you have it plain in the words:

That the ways of godlineſs are delightful ways, full of pleaſure, yea, they are pleaſantneſs it ſelf.

There is nothing that mans heart is ſet more upon then pleaſure; and nothing hinders a man from the ways of godlineſs, more then fear he ſhall not finde pleaſure in them: Wherefore it is an argument of great concernment for us, throughly to be convinced that there is pleaſantneſs in the ways of godlineſs, *they are ways of pleaſure*; and I hope I ſpeak unto ſuch, whoſe hearts cloſe with the point as ſoon as it is named, who can ſay, Yes, and we finde it ſo. The ways of wiſdom are either the ways of Gods *Ordinances*, or the ways of exerciſe of grace, or ways of

ways, by all maner of pleaſure that men finde in the world, the pleaſure of the *eye*, of the *taſte*, of the *ſmell*, of the *ear*. The way of the righteous is *as a light that ſhines more and more, to a perfect day*: Now it is a good and pleaſant thing for an eye to behold the light; no ſuch beauty as in the ways of godlineſs. *The ſavour of oyntments and ſpices*, in Scripture ſets out the fragrancy of Gods Spirit. The melody of the *ear*, that is alſo for the ſetting out of the *joy* of Gods people; *Bleſſed are they that hear the joyful ſound*. The *taſte*, O come *and taſte how ſweet the Lord is*. And the delight that Gods people have with the Lord in his ways, is ſet out by the *marriage delight*, that is the greateſt natural delight amongſt the children of men. Cap. 15.

But wherein does the pleaſantneſs of the ways of wiſdom appear? what kinde of pleaſantneſs is it? *Queſt.*

I ſhall anſwer ſome *quæres* about this, and make ſome *application* of it, and ſo proceed. Then a Maſter is like to prevail with his Scholars, and make them good Scholars, when he can make them love their Books: and it is the duty of Miniſters, not only to convince people, that they ought to walk in the ways of godlineſs, but to make them love them; that we may make you in love with the ways of godlineſs, we ſhall ſhew what pleaſantneſs is in them: Surely they muſt needs be ways of pleaſantneſs, *Anſw.* The pleaſantneſs of Gods ways.

Firſt, becauſe they are the ways *of wiſdom*: if they were but onely *rational ways*, ſuch ways as were ſuitable to the principles of right reaſon, there were abundance of delight in them: certainly, there are *rational* delights, as well as *ſenſual* delights; 1.

Cap. 15. delights; he is not worthy of the name of a man, that does not think there are rational delights, as well as ſenſual: Many of the *Heathens* that knew what rational delights were, thoſe things ſuitable to the rules of right Reaſon, ſcorned ſenſual delights, as inferior to them; give me that man that hath but the rules of right Reaſon, and I dare undertake to convince him, that all the ways of godlineſs are ſuitable to thoſe principles, though ſome be above them: But being ways of wiſdom there is more pleaſure, becauſe they are not onely ſuitable to the rules of right Reaſon, but are able to elevate Reaſon: Wiſdom does make the face of a man to ſhine, and puts a luſtre upon a man, and puts a glory upon any thing; the beauty and glory that wiſdom hath, is put upon the ways of godlineſs, therefore pleaſant.

2. Secondly, they are pleaſantneſs, becauſe in them

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ſ, but when the ſenſitive part is in the right
r; and ſo it is in the ſoul: Now the ſoul in the
of godlineſs is in the right temper, there put
ıl into the right frame, and ſo comes to be
ıt.

3. ırdly, they are pleaſantneſs, becauſe they are
gheſt actions of the higheſt faculties, ele-
by the higheſt principles, about the higheſt
s, and therefore muſt needs afford a great deal
:aſure. This is a ſpecial conſideration of the
ntneſs of the ways of godlineſs, and will let
of the excellency of them into your hearts.
is the higheſt pleaſure of ſenſe, but the high-
erciſe of the ſenſitive faculty about ſuch an
as is ſuitable to ſenſe: as there is a great deal
:aſure in meat and drink: Whence comes
It comes from that exerciſe of the *Salival*
in the tongue and frame of the mouth,
ng with another humor in meat and drink, ſuit-
:o it, that is all the pleaſure in the taſte,
ı is the ſpecial pleaſure that is ſought for in the

w I beſeech you conſider, if there be pleaſure
ning two ſuch mean things together, the exer-
: the humor in the ſpittle, meeting with a hu-
ı meat and drink ſuitable to it; what pleaſure
needs be in the exerciſing, and acting of a
ıre, that is of the higheſt nature that ever God
creature; and theſe creatures raiſed with the
ſt principles for the kinde that any creature is
ıle of, and exerciſed about the higheſt objects
t is poſſible for a creature to be exerciſed about
e kinde, God, and Chriſt, and Eternity: if
we

Cap. 15. we ſee pleaſure in the other that is ſo low, and not in this, certainly we muſt pull out our eyes, and willingly beſot our own hearts, if we yield not that the pleaſure herein is abundantly more, and more glorious. So the pleaſure of the *eye*, what is it but the viſive ſpirit that is in the eye? meeting with colour abroad, it hath pleaſure therein: If the viſive ſpirit in the eye, which is a poor mean thing that brute beaſts have as well as our ſelves, meeting with ſuch a poor thing as the colour is, becomes ſuch delight; what delight muſt be in exerciſing the higheſt faculties, about the higheſt objects? And ſo the *ſmell* is nothing but that humor in the noſtrils, meeting with another humor that is without: And ſo of the ear, and of the touch; we might inſtance, there the delight comes from nothing but the exerciſe of the faculty about mean things; but if godlineſs exerciſes ſuch glorious faculties, ſo elevated

of Grace in the hearts of Gods people, & in their lives, it is the life of God, and therefore there muſt needs be a great deal of comfort in the exerciſe of ſuch a life. Cap. 15.

Fifthly, much pleaſantneſs there is in the ways of godlineſs, becauſe in them the people of God do communicate unto God their ſouls, in all that they have or do, by a letting out of the ſoul into God that is the fountain of all good: Now there is an infinite delight in this. All the delight that there is in God, or in the creature, is in communication. In God himſelf: becauſe God would have delight in himſelf, therefore he would have *that* that he might communicate himſelf to; and becauſe he would have infinite delight, according to his infinite nature, therefore he would have *that*, that he might infinitely communicate himſelf unto; and therefore the Son of God, the ſecond Perſon of the Trinity, is the infinite delight of his Father, becauſe the Father does infinitely communicate himſelf unto him.

And now becauſe God would have further delight, though there be nothing that he can infinitely communicate himſelf unto but his *Son*, yet that he may have ſuch delight as his creature may underſtand, he makes a world; and the ſpecial end why God made the world, is, that he might have creatures to communicate himſelf unto, in his wiſdom, and goodneſs and glory; and therefore thoſe creatures that are moſt capable of Gods communicating himſelf unto, are called *Gods delight*; God rejoyces in the habitable parts of the earth, becauſe there are creatures that he can communicate himſelf unto, and eſpecially his pleaſure is among his people, becauſe there are creatures that are capable of communicating

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nicating of himſelf: Thus you ſee that the delight of Gods is communicating himſelf.

And ſo the delight of the *creature* is in communicating themſelves; and therefore of all natural delights, that of *marriage* is the moſt, becauſe there is the greateſt communication of one creature to another: Now when as Gods delight is in communication, and our delight is in natural communication, then much more when we come to communicate our ſelves ſpiritually to God. There is a delight in the life *of friendſhip*, becauſe one friend communicates himſelf to another, but in *marriage* greater, becauſe that communication is greater; and according to the degrees of communication, the degrees of delight are; then the delight in the ways of God muſt be the greateſt, becauſe there is the greateſt, and higheſt, and moſt glorious communication of a creature, it communicates it ſelf, and lets out it ſelf

ſhine of Gods countenance, and of his love upon the ſoul, and influences of his graces unto the ſoul in thoſe ways; as the ſoul hath delight in the communication of its ſelf unto God, ſo they are ways of pleaſantneſs, becauſe in them there is a communication of God unto the ſoul: That place in *Pſal.* 89. 19. hath a notable expreſſion of the ſweetneſs of the ways of godlineſs, and the delight that Gods people have in thoſe ways: *Bleſſed is the people that know the joyful ſound, they ſhall walk, O Lord, in the light of thy countenance.* God is in them, and lets out himſelf unto them; now the quinteſſence of all good put together, is in every beam of Gods face, and therefore when God ſhall let out himſelf, and be thus the portion of a ſoul, it muſt needs be a great deal of delight. Cap. 15.

Seventhly, ways of godlineſs are the ways of pleaſure, becauſe the principles of them all is *love*: whatſoever comes from love, hath much delight and pleaſure, and the principle of every way of God is *love*: God would have nothing from us but out of love, and that may carry us unto love of God himſelf, and that *love* by which the heart is carried unto God, is the chariot of love: There is a ſweet expreſſion for this that we have in *Cant.* 3. 9, 10. the eſtate of the Church is ſet out by *Solomons* making himſelf a Chariot of the wood of Lebanon: *He made the Pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple, the midſt thereof being paved with love.* A ſtrange expreſſion, that the midſt of Chariot ſhould be paved with *love*: the chariot whereby *Chriſt* does carry his people up and down in the world, and bring them to himſelf, is ſuch a Chariot, as the 7.

Cap. 15. midſt thereof is paved with *love.* At the 7 *ver.* he ſpeaks of the *bed* of *Solomon*, and here of his *Chariot*; Divines interpret theſe two places, his *bed* to ſet out the reſt and glory that the Saints ſhall have with Chriſt eternally; and the *Chariot* of *Solomon*, that is, thoſe ways wherein Chriſt carries his people up and down in the world to himſelf, and the midſt thereof is love; there muſt needs then be delight in thoſe ways.

8. Eighthly, the ways of God are full of pleaſantneſs, becauſe they are ſuch as are *delightful* to God: Now they muſt be pleaſant, when they are ſuch as God takes delight in, they are ſuch as the Church knows Chriſt takes much delight in. What admirable expreſſions hath that Book of the *Canticles*, of Gods delight in the graces of his people, and in the ways of godlineſs? Now there is no man loves a friend, but accounts every good thing that his friend loves to

his people walk, wherein they have delightful hills and dales. In the Scripture there are the high myſteries of godlineſs, and the plain and eaſie truths of Religion, as valleys and hills to delight them in their way. They have the ſweet ſprings and rivers of *Ordinances*, that are appointed as ſweet ſtreams to refreſh them; and the bleſſed promiſes, delightful trees to behold, *The tree of life*, Chriſt himſelf, and a feaſt of fat things in the Ordinances, wine upon the lees, making melody in their hearts, they go no further for that, and therefore ſure their ways are ways of pleaſantneſs, there being ſo many *encouraging* delightful things that God hath provided for them in their way. Cap. 15.

Tenthly, Further, ways of pleaſantneſs they are, becauſe that Religion does enable them to draw out more delight and pleaſure from the creature it ſelf, then any other poſſibly can do; there is no principle that can enable to draw out delights from the creature, as godlineſs does enable a man to do; for take any other carnal natural man, he can draw out nothing from the creature but that which is carnal and natural; but Gods people have a principle to draw out more, and we are to know this, that every creature hath a natural delight in it, and there is ſomewhat more in it to a gracious heart, then a natural delight; as it was with *Manna*, when *Manna* fell, there was a *dew* that fell together with it; and ſo with our meat, and drink, and clothes, and eſtate, and delights in the world; it is true, they are *Manna*, and we feed upon them as the carnal *Iſraelites* fed upon *Manna*, but we do not ſee the *dew*; a carnal heart is not acquainted with the *dew* that fals with the *Manna*, but 9.

Cap. 15. onely the very mention of them, (becauſe I muſt not be too long) and then we will anſwer to ſome *quæres*, and apply all, and ſo conclude. For the excellent properties of this pleaſantneſs, it is that which is the ſweeteſt ſoul-ſatisfying pleaſantneſs, the very rule it ſelf is *ſweet*, ſweeter then *honey*; oh how ſweet is the ſouls acting by it! it hath the very quinteſſence of all other delights extracted in it, it is the moſt ſolid, ſuch as hath not vanity and froth in it, as other delights have; it is ſuch a delight as ennobles the ſoul, it ſpiritualizeth the heart, it is immixt, not dangerous as others are; it is abiding, not vaniſhing, it is continually virid and freſh; though there is a fulneſs in it, yet it grows not to ſatiety by uſe, but grows more and more ſweet, for it raiſeth and enlargeth the faculty; it is Heavenly, it is divine, it is independent in regard of the creature, there needs no ſharking out to the creature for the upholding it,

pleaſantneſs? It appears otherwiſe, for the ways of godlineſs do abridge men of abundance of pleaſure and delight in many things in the world; What is ſo great an enemy to the pleaſures of men and women as Religion? It cauſeth them to be cut ſhort of abundance of delightful things that others rejoyce in. Cap. 15.

To that I anſwer, firſt, Suppoſe it were ſo: you heard in the commendation, that the pleaſantneſs of the ways of godlineſs was exceeding great, that it hath that excellency in it, to make up whatſoever pleaſure it wants: Though it ſhould cut you ſhort of abundance of pleaſure, if it ſhall put a principle that ſhall enable you to ſtand in no need of that pleaſure it cuts you ſhort of, what have you loſt? As ſuppoſe a man that is weak, and hath little blood or ſpirits in him, and is chill, and cold, and puts on many clothes to keep himſelf warm; if theſe clothes ſhould be al taken away, ſave only his inward garment, if there could be put into him ſpirits, and blood and marrow, and that which ſhould make him not to be ſenſible of the want of his clothes, it is a great deal better; What man that is weak and ſickly, and is fain to have abundance of clothes to keep him warm, would not be willing to part with his clothes, if he might have ſpirits and blood put into him, not to feel the want of thoſe clothes? So, why is it that your hearts are ſet upon the delight of the creature? becauſe you want a principle within to ſatisfie your ſouls withal, and therefore you are fain to ſeek the cloathing of the *creature*, and to keep your ſelves warm with the cloathing of the creature; but if Religion take away thoſe things, and give you a prin- *Anſw.* 1.

How the ways of *wiſdom* are ways of *pleaſantneſs*

Cap. 15. principle not to feel the want of them, but have them made up another way and better, you have no cauſe to complain of the want of pleaſantneſs.

2. Secondly, I anſwer, that godlineſs abridges us of no lawful pleaſure; if it abridges of any, it is delightfulneſs to want thoſe delights that godlineſs abridges us of: What, haſt thou delight in *that* which is ſinful? if it be not ſinful, Religion does not abridge thee of it, onely ſuch delights in which thou diſhonoreſt God, and provokeſt him againſt thee.

Queſt. 2. But ſecondly, How are the ways of God ways of pleaſantneſs, when they require *abundance* of humiliation, *trouble* for ſin; and is not that bitter and grievous?

Anſw. To that I anſwer, Firſt, there is more ſweetneſs in that which thou calleſt bitterneſs, then in all the delightfulneſs of the world beſides: thoſe waters Chriſt does turn into wine. And to convince you that theſe

dly, in the work of humiliation there is much
t, becauſe the ſoul hath much delight in look-
ck to that ſorrow it hath had; and if godlineſs
mourning to be delightful, what does it make
ng to be? Cap. 15. 3.

Si adeò dulce fiere prote, quàm dulce erit gaudere de te? Ber.

if it be ſaid in the third place, But there are *hard things* that Gods people do meet withal
ways of godlineſs, and the ways of godlineſs
iem upon ſuch things as cauſe them to meet
ſore temptations and trials here in the world;
hen can the ways of godlineſs be ſo plea- *Queſt.* 3.

that I anſwer, Here is a mighty commenda- *Anſw.*
o the pleaſantneſs of the ways of Religion,
hſtanding the hardeſt, and ſoreſt things a
heart meets with; there is *that* delight in the
of godlineſs, as upholds the heart under
nd carries the heart ſweetly on. What com-
ation was it to the grace in the hearts of the
tyrs, that did uphold their hearts, and carry
hearts ſweetly in the enduring of ſuch hard
s?

ondly, theſe being hard to fleſh and blood, 2.
r not the pleaſure of a gracious heart; it is the
ſt improvement of all our eſtates that can be,
igheſt teſtimony of giving your reſpect to God,
eby the ſoul enjoys moſt of God all times: *The t of God and glory reſteth* upon the ſoul while
nduring ſuch things. And how oppoſite is thy
, and what difference between Chriſts heart and
? Chriſt bids you *leap for joy*, when you
with ſuch things, and you think they take away
)y.

But

Cap. 15. *Queſt.* 4. But we ſee it in experience contrary; when people come into the ways of godlineſs, they do not finde *that delight* and joy you ſpeak of, their ſpirits are heavy, and lumpiſh, and ſad.

Anſw. 1. For anſwer to that, It may be it is but ſerioufneſs, and thou thinkeſt it is ſadneſs.

2. Secondly, it may be they are not in their element, and therefore they do not expreſs chearfulneſs: If the fiſh be upon the earth, it cannot take delight; the bird does not ſing when it is upon the ground, but when it is got up to the air: Thoſe that you ſay are melancholly and lumpiſh, put them to religious and gracious exerciſes, and get up their hearts to God, and they will be merry.

3. Thirdly, it may be it is your company makes them ſo, becauſe they ſee ſo much diſhonor to God in your company, let them be among their own company, and they know how to be joyful.

is a mighty argument, they have ſome mighty Cap. 15.
of God to uphold them, and that grace comes
a mighty principle, that they have ſome chear-
ſs, notwithſtanding they ſee ſuch things, as if
hat were meerly natural ſhould ſee them, he
ſink down into hell, and yet they can hope in
; and ſometimes, notwithſtanding all unbelief,
joyce in God. Alas, thy pleaſantneſs and de-
is ſuch, as every little toy is enough to damp;
ou beeſt croſſed in the leaſt thing in the creature,
art damped: But what if God ſhould ſhew thee
s terrors, the infinite evil of ſin, and the infi-
anger thou art in, in regard of thy eternal eſtate,
would damp thee indeed; and therefore acknow-
that *that* joy that the godly have, conſidering
they ſee, is exceeding ſtrong, that upholds
as it doth.

thly, their joy is a ſecret inward thing, which 6.
gers ſhall not intermeddle withal, thou haſt no
n it. What was it for *Nebuchadnezzar*, to
No Nobleman had ſuch pleaſure as he, when he
mong the beaſts; thou haſt no principle to judge
and therefore art no meet Judge.

r Application.

nce we ſee one ſpecial and great reaſon, why *Uſe.* 1.
people are taken off ſo much from *carnal*
re as they are; they have met with *better*; and
veet of the world is not *ſo* much to them, be-
they have met with that which is abundantly
ſweet. It is the ſweet ſavor of Chriſts pre-
oyntment, that draws the hearts of the Saints
im, *that* makes them cry out, *Draw us, and*
e run after thee, *Cant.* 1. 3, 4. But the ſavor
of

Cap. 15. of baſe pleaſures draws vile hearts after them:

——Trahit ſua quemq; voluptas.

The light of the Sun darkens the light of the candle, and puts out the light of the fire; The light that Gods ſervants do meet with in the ways of God, do darken all, and take away the luſtre of all carnal delight; and this is the reaſon that Satan does not go that way to work, to tempt a gracious heart with ſenſual pleaſures, becauſe he is ſo far above them, and therefore he is fain to tempt them with ſpiritual pride, and luſts of a higher nature: It were a wonderful diſhonour for any that profeſs godlineſs, to have their hearts taken with any pleaſures of the fleſh, but onely in order to better pleaſures that are to be enjoyed in the ways of godlineſs, in the ways of wiſdom.

In the ſecond place; What infinite cauſe have we to bleſs the Name of God that gives us ſuch

h provided ways wherein we may have plea-
nd an infinite aggravation it will be to your
lneſs, to ſeek for pleaſure in the ways of ſin, in
oring God, when thou mayeſt have pleaſure in
ng of God: Conſider this, and let thy ſoul
d it ſelf for abominable wickedneſs and in-
ide: There are ways of delight wherein God
e honored, and my ſoul ſatisfied; there are
ways that have delight, but ſuch ways as God
: diſhonored in them, and my ſoul endangered.
when as God does give me a cup full of all de-
to ſatisfie my thirſt with, for me to take a cup
ſon to ſatisfie my thirſt with, this is folly, and
bominable wickedneſs of mens hearts. God
cup of ſalvation, and tenders it in his ways
ſie your ſouls withal, and the *Devil* comes with
of poyſon, and do but ſpeak of delight, and
ou are athirſt, you rather take the cup of poy-
en the cup of Salvation: the more delight there
ods ways, the more abominable is thy wicked-
forſake them.

thly, hence the great ſcandal of the ways of
:ſs, that the world ſtumbles at, is taken away,
all them dumpiſh ways: The Saints of God
new the minde of God if this be ſo. The
deals with the ways of God in this caſe,
y did with the Chriſtians in the Primitive
they uſed to put Chriſtians into *Bears* and
kins, or *ugly creatures*, and then bait them; and
nen of the world put Religion into ugly con-
nd then ſpeak againſt them: and truly that
eak againſt, is only their own conceits, and not
ng in themſelves; they are lovely and excellent,
and

Cap. 15.

and glorious, onely they appear to be ſad and evil, by the conceits thou haſt put upon them.

Uſe 5.

In the fifth place, by that which hath been ſaid, let all be drawn to the love of the ways of godlineſs. I have often hinted upon ſuch an argument as this, and therefore will paſs lightly over it. Fear not pleaſure, truſt God with it, thou ſhalt finde enough. Wouldſt thou never be ſad? live well, ſays *Bernard*: Tell me, wouldſt thou embrace the ways of Religion, if thou wert ſure of pleaſure? I call Heaven and Earth to record this day, that which I have ſpoken of the ways of wiſdom are truths of God, they are not notions, not conceits, but certain realities. God hath engaged himſelf to make this good, and abundantly more; Oh come and taſte how ſweet the Lord is, do not ſtand aloof off; they may ſeem to be unpleaſant ways a great way off, but when you come near, you will

Vis nunquam eſſe triſtis? bene vive. Bern. de intern. dom. c. 45

ty, and makes that which before was beautiful, to be exceeding beautiful, it puts a luſtre upon beauty; ſo, though the ways of Religion be in themſelves beautiful, yet when there is ſpiritual joy added, they appear then beautiful with a double beauty. We have a ſweet promiſe, *Iſa.* 65. 18. Oh that we could ſee it fulfilled! *I will create Jeruſalem a rejoycing, and her people a joy*; a joy even in the abſtract, not onely joyful, but a joy, and God will create this, it muſt be Gods work; and though to the eye of fleſh and blood there be no matter of joy, yet God will create her people a joy. You know what charges the Prophet lays upon this; what a comely thing it is, and ſee that in any caſe you rejoyce. Onely take heed you do not miſtake in pleaſantneſs; many that are godly may be pleaſant in their way upon that ground, becauſe Chriſtians muſt be pleaſant, but do not miſtake natural pleaſantneſs for ſpiritual pleaſantneſs. Cap. 15.

How ſhall we know the difference between natural pleaſantneſs in a Chriſtian, and ſpiritual pleaſantneſs. *Queſt.*

There may be a great many of temporal pleaſures that God gives forth to Chriſtians in its place; but you muſt riſe higher then that, and put another maner of luſtre upon the ways of Religion then natural pleaſantneſs. *Anſw.* Difference between *natural* pleaſantneſs, and *ſpiritual* pleaſantneſs.

Firſt, if it be a ſpiritual pleaſantneſs, it will be ſerious, ſuch as becomes Chriſtian gravity; Yea, not onely ſeriouſneſs and gravity is to be mixed with pleaſantneſs; but if it be ſpiritual pleaſantneſs, 1.

Secondly, it is ſuch as can ſtand with fear, and the work of repentance and humiliation; theſe do not hinder 2.

Cap. 15. hinder a ſpiritual pleaſantneſs, though it hinders that which is natural: You know the Scripture that ſays, *Rejoyce with trembling*; and *Bleſſed is the man that feareth the Lord, and greatly delights in his Commandments*: That is a ſpiritual pleaſantneſs, which hath a gracious mixture of ſerioufneſs and other graces of Gods Spirit with it.

3. Thirdly, Again, if it be a gracious pleaſantneſs, it is a delight in *all* the ways of wiſdom; many can delight in ſome ways of wiſdom, *the ſtony ground* received ſome truths with joy, but others they cannot cloſe with; but when the pleaſantneſs is ſpiritual, there is rejoycing in all.

4. Fourthly, Again, if the pleaſantneſs be ſpiritual, it is our ſtrength, it carries on the ſoul in the ways of God more fully, it is oyl that cauſes the wheels of thy ſoul to go on more freely in the ways of Religion. I appeal to thee, Does thy pleaſantneſs carry thee

all is dark abroad in the world, the ſoul does rejoyce in God alone: A ſoul that hath but natural pleaſantneſs of ſpirit, is all amort and down when any affliction befals him. You that have the moſt delightful ſpirits, when you have friends, and all that you like, you are jocund and merry, but when affliction comes, how quickly are your ſpirits down? and how are you vext and troubled? whereas if there were this ſpring of pleaſantneſs in the heart, it would bear up the heart joyful in affliction; though ſervants and friends ſhould croſs, this delightfulneſs of ſpirit within would carry the heart on chearfully: But thoſe that are delightful when they are well pleaſed, yet every little thing that croſſes them, makes them dumpiſh. This is another argument, it is not ſpiritual pleaſantneſs their hearts are filled with, it is not from the delight they have found in the ways of God that makes them ſo merry. This by way of Caution. Cap. 15.

But if we be ſure that our pleaſantneſs is ſpiritual, let us expatiate our ſelves to the utmoſt: It is a work of grace to moderate all carnal pleaſures, and to keep them down; but it is the ſpecial work of grace to expatiate the ſoul to the utmoſt in all ſpiritual pleaſure: Therefore if God hath given thee this ſpring of delight and pleaſure, expatiate it to the glory and praiſe of God. *Bleſſed is the man that greatly delights in the ways of Gods Commandments:* And if God takes pleaſure in thee, how much more ſhouldſt thou take pleaſure in him! God gives out his pleaſure to be joyned to our pleaſantneſs, and if we ſhould not carry on the ways of Religion pleaſantly, it will be a diſhonor to God, and a diſgrace to our

Cap. 15. *Si quid boni triſtis feceris ſit tibi te potius quam facis Proſper.*

ſelves, and we cannot expect that acceptance from God of what we do, as otherwiſe we might; for as God loves a chearful *Giver*, ſo a chearful *Server*.

Queſt. How ſhall we carry on the work of God pleaſantly?

Anſw. Firſt, be ſure to keep the heart right within, be ſure to keep all at peace within thy ſoul; you know according to the temper within, ſo there is the reliſhing of things without; He that hath peace within, can eaſily go through the duties that are required without with joy.

How to carry on the work of God pleaſantly.

Further, exerciſe *faith* in the work and office of the holy Ghoſt, that office that the holy Ghoſt is deſigned unto by the Father and the Son, to be the Comforter of his people, to bring joy and comfort to them; look upon the *holy Ghoſt*, as deſigned by the *Father* and the *Son* to bring joy and delight to the ſouls of his people. What an infinite difference there

ditation, and every duty that he performs brings it in by meditation, and hath a great many meditations to rowl his duty up and down; in this is delight: To go to duty, and to have a barren heart to act, there is no delight; but to go to a duty, and to exerciſe ſpiritual meditation, this is ſweet. Cap. 15.

Again, labor to principle thy heart aright in the ways of godlineſs, to underſtand what they are; if thou underſtoodeſt what they are, they would be delightful; and the reaſon why many do not go on delightfully is, becauſe they do not underſtand what is in the ways of God to cauſe delight. 5.

You will ſay, What is there in the ways of God, to cauſe delight? *Queſt.*

Firſt, every work of godlineſs, and that ability that grace hath to exerciſe, is a beam of that infinite, choice, eternal, electing love of God upon thy ſoul; if thou lookeſt upon it ſo, it will be wonderfully delightful. *Anſ.* 1.

Secondly, look upon every duty of godlineſs, as having more of the glory of God in it, then the whole frame of heaven and earth beſides: Take all Gods works in the Creation, in Providence, in the Heavens, the Sun, Moon and Stars, in the Earth, and the Seas, there is not ſo much of the glory of God in them all, as in one gracious action that a Chriſtian performs; and if you looked at it thus, it could not but have pleaſure in it. 2. Whatther is in the ways to cauſe *delight.*

Thirdly, look at that action of grace, as *that* in which God attains his end in creating heaven and earth, more then in other things beſides; as there is more of God in it, ſo God attains more in it; the end of God in his counſels is more attained by any gracious act, 3.

Moſes his Choice.

The ſecond Part.

Chap. XVI.

A ſpiritual eye can ſee an excellency in Gods people, though under great affliction.

THe fourth Doctrinal Concluſion that was raiſed from the words, was, *That a ſpiritual eye can ſee an excellency in Gods people, though under never ſo great affliction.* Doct. 4.

Moſes chooſes rather to ſuffer affliction with the people of God. Who were this people? A *deſpiſed people*, an *afflicted people*; Yet *Moſes* could ſee an excellency in them while they were making their *brick*, while they were whipped by their *task-maſters*, and contemptible in the eyes of all the *Egyptians*; yet by the eye of faith *Moſes* could look upon them as the moſt excellent of the earth, as the moſt glorious people that lived in the world, and deſires rather to *joyn with them*, though

Cap. 16. in the greateſt afflictions, then to abide *in Pharaoh's Court*, in the enjoyment of all worldly delights; let the world caſt what dirt they will upon them, and darken their glory what they can, yet they are precious and honorable in the Saints eyes, *The excellent of the earth*, and the glory of the world. *Job* ſcraping his ſores upon the *dunghil*, and *Jeremy* ſinking into the mire in the *dungeon*, are more beautiful and glorious, then the great men of the earth, when they are crowned upon their Thrones; *Though you have lien amongſt the pots*, ſays the Pſalmiſt, yet *you are as the wings of a Dove covered with ſilver, and whoſe feathers are covered with yellow gold.*

We read of the Chriſtians that lived in the time between the Prophets and Chriſt, in the latter end of this Chapter, that were as mean as almoſt the rage of men, and poverty, and diſgrace could make them, wandring up and down in *Sheep-skins*, and

3. No beauty to a carnal eye: And yet in *Cant.* 5. : the Church is put upon the deſcription of t, ſhe ſays, *He is altogether lovely*; altogether s, ſo it is in the Original: See what a different n is of Chriſt in the thoughts of the world, and ıoughts of a gracious heart: And as of Chriſt, Chriſtians, Chriſt is precious to them that do 're; To you *he is precious* (ſays the Apoſtle,) but ıers *a rock of offence*; ſo to a godly gracious , the godly are precious, though contemned of that are ungodly. The arguments that a graci- eart goes upon, or reaſons why a ſpiritual eye d ſee ſo much excellency in Gods people, under outward means, are,

Why a gracious heart ſees ſo much excellency in Gods people, under outward meanneſs. 1.

ſt, becauſe they judge as God judges; it is of ɔirit of God that they have received, and there- hey muſt needs judge of things as God judgeth. ilde eſteems of things uſually as his father doth; ere be any of you manifeſt a ſlight eſteem of any ıg whom you live, before your children, your ren will have the like eſteem of them; if you feſt a high eſteem of any, your children will do ke: Hence it is, if thoſe that are prophane, do ſe and ſcorn at Gods people before their chil- their children will quickly learn to deſpiſe them: ' becauſe Gods people have Gods Spirit, and is their Father, they judge as their Father does. teous men and Kings, in Scripture phraſe, are : all one; thoſe who are Righteous, God looks as *Kings*, and ſuch as are *Kings*, are not re- ed of God, if they be not *Righteous*: Com- thoſe two Scriptures, *Mat.* 13. 17. and *Luke* 10. ı the one it is thus, *Many Prophets and* Righte-

ous

Cap. 16.

ous men, *have deſired to ſee thoſe things which ye ſee:* But in the other it is, *Many Prophets and* Kings, *have deſired to ſee thoſe things which ye ſee.*

God does not judge of men in regard of outwards; what are outwards before the Lord? What is it to have gold, and fine clothes before God? Thoſe things that are braveries in the world, and take up the eyes of men to admire at them, what are theſe to God? God does not eſteem of men at all for theſe things, neither doth he diſeſteem them for the want of them; the want of clothes, and of money, and of the things of the world, what is this to God? Does God look at any man the worſe for want of theſe things? God is no reſpecter of perſons; if he looks at any with high eſteem, he looks at the poor, and humble, and contrite: God delights to look down into the world upon thoſe that are poor; he re-

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it with fence; but God, knowing the meaning of his Spirit, and seeing his grace, he hath respect to him. Cap. 16.

A broken and contrite heart thou canst not despise; God can despise *Princes*, and *Emperors* of the earth, when they sit upon their Thrones, but a broken and a contrite heart *he cannot despise*; let him be never so despicable in the eyes of the world, God cannot despise him, no more then he can deny himself, and cease to be God. It is Gods judgement of men, that *the righteous is more excellent then his neighbor*, *Prov.* 12.26. Let his neighbor be the most excellent, in regard of parts, riches, honors, and other excellencies, and the godly man despised, and every way contemptible in regard of outwards, yet he is more excellent then his neighbor.

It is observed, that the *Eagle* and the *Lyon*, those brave creatures, were not offered in sacrifice to God, but the poor *Lamb*, and *Dove*; God regards the *Lamb* and the *Dove*, before the *Eagle* and the *Lyon*, to note that your great and brave spirits of the world, that are as *Eagles*, high, and lofty, and as the *Lyon*, God regards not those; but your poor *Lambs*, and *Doves*, your poor *meek* spirits, that are contemptible in the eyes of the world, those are precious to God.

Not many mighty, great and noble; but *God hath chosen the base things of the world, the foolish, contemptible things of the world, to confound the wise, and the great things of the world.*

It is very observable, when *John* sent to Christ, to know whether he were the *Messiah* or no, whether they should look for another, he did not send him a direct answer, but, says he, *Go tell him, The blinde*

Cap. 16. The ſaints *likeneſs* to God.

a likeneſs to God in the higheſt excellency, in his holineſs and righteouſneſs, which is (to ſpeak according as we are able to conceive) the higheſt excellency of God; ſo that a gracious heart hath that which makes him like unto that which is the top of Gods excellency, that which is the image of God himſelf, and therefore it hath theſe four titles, The *Image of God*, The *Divine Nature*, The *Life of God*, and the *Glory of God*. The *Image of God*, *Gen.* 1.26. That of the *Divine Nature*, you have in the 2 *Pet.* 1.4. *Whereby are given unto us exceeding great and precious promiſes, that by theſe you may be partakers of the Divine Nature.* And the *Life of God*, *Eph.*4. 18. *Being alienated from the life of God*, that is, from his grace. And the *Glory of God*, *Rom.*3.23. *For all have ſinned, and come ſhort of the Glory of God.* The work of grace in mens ſouls, hath that excellency in it, that there is more of God to be ſeen in it, than

that a gracious heart hath of Gods people; Cap. 16.
is the greateſt excellency that ever God did
upon, or will beſtow upon any for the kinde,
te grown up to the greateſt degree, ſtill ex-
that hypoſtatical Union of the Humane na-
Chriſt with the Divine, and therefore muſt
ain a precious eſteem.

a *principle* of eternal happineſs, it is that
will grow up to an eternal glory: Take all
and natural excellencies, let them grow up
higheſt height they can, they can never grow
ory; but this is that eternal ſeed, if it be ſet to
, it wil grow up to the height of glory: Now
e be thus, if it be that principle whereby a
is raiſed to ſuch a high condition, no mar-
ugh thoſe that have a ſpiritual eye, and
into the things of God, and judge ſpiritually
gs, muſt needs eſteem thoſe very precious
norable, that have the work of grace upon

Moral excellencies have been highly eſteem-
heathens, as the *Fabii* and *Fabritii*, that were
rom their dinner and ſupper of Turnips, to
govern great armies, becauſe they ſaw ſuch
xcellencies under their mean outſides: If ſo
nowledge of moral excellencies can raiſe the
of men in the world, much more then the true
orious excellencies of grace.

idly, in regard of the relation they have to God: 2.
people have a near relation to God; the nearer
a one hath to great ones, the more high he is
eſteem of men; now Gods people though never The ſaints near relation to God.
n, have a wonderful near relation to God; for,
, they are the choſen of God, they are thoſe
which

Cap. 16. which the Lord in his eternal counſels, hath ſet apart for himſelf; the counſels of God from all eternity have wrought for their good; and this is manifeſted unto a gracious heart, *The Lord hath ſet apart a godly man for himſelf*, ſays the Pſalmiſt in *Pſal.* 4. They are thoſe that are the conſecrated ones of God; conſecrated and devoted things, though they were never ſo mean, were exceedingly eſteemed of; if it were but leather, or wood, or never ſo mean a thing that was in the tabernable, and conſecrated to God, it was highly eſteemed: Thoſe that are ſuperſtitious, if there be any thing they think is a holy relique, though never ſo mean, what a high eſteem they have of it?

It is reported of *Apries*, a King of *Egypt*, who was of a baſe birth, for which ſome deſpiſed him; wherefore of a great Baſon of gold, in which he and

ndly, they are thoſe that are entred into Cove- Cap. 16.
ith God, and therefore in nearer relation (then
) to God; therefore they are called *The portion*
, The treaſure of God, The peculiar ones of God;
e thoſe that God ſatisfies himſelf in; what high-
ı ſuch expreſſions as theſe? They are thoſe that
ıath ſet his heart upon, the beloved ones of
They are the children of the high God; The
of the ſon, that are married to the ſon; In ſome
t nearer then the Angels themſelves, for they
t in a myſtical Union ſo married to Chriſt, as
people are; and Gods people having ſuch rela-
o God, as in theſe & many other reſpects might
ned, they are worthy of honorable eſteem.

rdly, for priviledges; they are thoſe that are 3. The ſaints Privi-ledges.
from the evil of ſin, the evil of puniſhment.
are thoſe that have whatſoever is in God to be
working for their good: All the Attributes
d, and the ways of God in his Providence: If
e any thing in God to make a man happy, it
rs. And all the good that is ſpoken of in the
l, all the glorious promiſes are theirs: And
ıt is in the world is theirs, the world continues
eir ſakes; ſays the Apoſtle, *All is yours, for*
e Chriſts, and Chriſt is Gods, 1 *Cor.* 3. *ult.*
great argument to ſhew Gods greatneſs, that
e creatures in the world are his, and for him;
an argument then is it, to ſhew the greatneſs
Chriſtian, that Heaven, and Earth, and Chriſt,
God, and all are his, and for him? They have
ıcceſs to the Throne of grace, and welcom
They have that priviledge, to come and put
hands into Gods treaſure, and take what they

Cap. 16.

will, God gives them the key, giving them the ſpirit of prayer, he gives them the key of his ſpiritual treaſure: They are the heirs of Heaven and eternal life; yea, and the heirs of the world too, for being the children of God, they inherit their Fathers riches; now *Rom.* 4.13. *Abraham* is ſaid to be the heir of the world.

4. *Nemo poteſt bona opera ſatis magnificè cõmendare. Quis vel unius operis quod Chriſtianus ex fide & in fide, faeit utilitatem & fructũ ſatis prædicare poteſt? Eſt enim*

Fourthly, conſider the precious things that come from them: as there are more excellencies in themſelves, then in all creatnres in heaven and earth, except Angels; ſo in every gracious action that comes from them, there is the greateſt excellency the world hath. *Luther* hath many high and excellent expreſſions of the worth of the acts of *grace*, whereby he ſhews, though he was a mighty advancer of *Faith*, ſo he was no enemy to *good works*: *No man*, ſays he, *can commend good works magnificently enough*; *for one work of a Chriſtian, is*

t all glorious, ſuch as ſhall remain eternally. Cap. 16.
they are precious, from whom ſuch
us things do come; it is a precious fountain,
nds forth ſuch precious ſtreams: Theſe the
of God ſend forth plentifully, the excellency
n a ſpiritual eye ſees, and therefore muſt needs
ſe to be the excellent of the earth, from whence
come.

ly; the great uſe that they are of in the world; 5.
uſe is a poor man or woman of, that lives in a
moak-hole, that no man regards? Yes, many
theſe are the onely uſeful people in the world,
e they from whom God hath all his glory in the
God attains his end of making the world by
were it not for a company of poor contempti- The *uſefulneſs* of Gods people in the world.
ple, what glory ſhould God have in the world?
or men to be the onely people from whom
ath his glory in the world, is to be of great
They are they that are the *ſalt* of the earth, and
ht of the world; though by ſome that be ap-
nely to thoſe Diſciples and Miniſters, ſure-
to be applied to any Diſciples of Chriſt: They
y that hold forth the light of the glory of
the world would be as a dungeon of diſmal
ſs, were it not for them: They are they
n *prevail with God* for mighty things, as *Ja-*
prevailed with God as a *Prince*: They are
nat are employed about high and honorable
; none have ſuch glorious employments as
people.

iſh Hiſtory tells us, that the very Camels
e uſed to go to *Mahomets* Tomb, are ever
f high eſteem amongſt them, ſo as they ne-

Cap. 16. ver after uſe them in any mean ſervile way as they did before: Though things be never ſo mean, yet by the *uſe* they become honorable; no uſe ſo honorable as that of the Saints, where this is ſeen with a diſcerning eye, they are exceeding honorable. They are the great bleſſing of the world: *Iſa.* 19. 24. there is a promiſe that *Iſrael* ſhould be *a bleſſing in the midſt of the Land.* Gods people, whereſoever they are, are a bleſſing to that Country, a bleſſing to the world, howſoever deſpiſed of the world; put all theſe together, and ſurely they are precious.

6. Laſtly, a ſpiritual eye looks upon Gods people as precious, notwithſtanding all outward meanneſs, becauſe it looks upon them as in their ends, though they are now incomparably above all that is in the world beſides, yet their glorious end raiſeth their worth exceeding high, and a ſpiritual eye looks much at

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be meanly clothed, in ruſſet cloth, or eating ſe bread, and playing with beggars children; ſo s ſervants, howſoever they are in the eſteem of vorld, yet thoſe that know what they are to inhe- what they ſhall receive hereafter; cannot but upon them as honorable: A ſpiritual eye ſees that body that is now clothed ſo meanly, within v years ſhall ſhine more bright then the Sun in irmament, and that ſoul that is weak in parts and ; it ſees it as a veſſel that ſhall be filled to the 1 with all the glory of God, and the Image God to be made perfect, and to have perfect vledge of God, and of the bleſſed Trinity, the myſtery of the Goſpel, and all the great s of God: A ſpiritual eye can ſee within a lit- hile, when Chriſt ſhall come in his glory, he own them before men and Angels, and tell men Angels, *Theſe are thoſe*, for whom the eternal icels of my Father did work, and I was content to my blood for them; and all that was intended e great work of Redemption, was for theſe: A ual eye can ſee, that within a while they ſhall be 1 up with our Savior, to judge the whole world, dge the Angels, with *Crowns* upon their heads, *alms* in their hands, triumphing, aſcending up Chriſt to ſee the Father, and to enjoy him ever- igly. And if theſe things be ſeen, as real and ain, they cannot but raiſe eſteem; there is ſo h in Gods people here, as not onely does con- a gracious heart, but ſometimes will convince hat hath but natural principles of their excel- .

me men and women, that do ſometime rail

Cap. 16. at Gods people, if we could ſee into their boſoms, do ſometimes bleſs them, and wiſh that their condition were ſuch as theirs ſhall be: As *Balaam* wiſhed *he might dye the death of the Righteous*; and *John* the *Baptiſt*, though he was mean for outwards, yet *Herod* reverenced him, becauſe he ſaw ſome glimmerings of the excellency that was in him: And that is obſervable that we have of *Joaſh* King of *Iſrael*, 2 *Kings* 13. 14. he was a wicked man, yet when he comes to *Eliſha*, and ſees the Prophet *was to dye*, ſays he, *O my Father, my Father, the Chariots of Iſrael, and the Horſemen thereof!* this is the ſpeech of one that was ungodly, he had a reverend eſteem of *Eliſha*, and it ſeems he walked ſo, as he gained mighty eſteem from wicked men; as in 2 *King.* 3. 12. three *Kings* came down to the Prophet to ſpeak with him, they do not *ſend* for him; True it is, one of them was a good man, but the other two

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CHAP. XVII.

What we are to learn from that high eſteem a gracious heart hath of the Saints in their ſoreſt afflictions.

HEnce we ſee what a difference is between the men of the world, and Gods people: The men of the world are ſuch, as in all their outward pomp and bravery, are baſe and wretched, and Gods people in all their baſeneſs and meanneſs, are precious and honorable: The wicked men are ſo vile, as all the glory that the world hath cannot make them bleſſed; and Gods people are ſo bleſſed, as that all the evil of the world cannot make them any way miſerable: If a man had his hearts deſire in all things that are here below, he may remain as a baſe curſed creature; but let him be gracious, and godly, and let him have all the miſery that can be put upon him in the world, he is one that God, and the Angels, and Saints look upon, as the glory of the earth. *Uſe* 1.

That is very obſervable we have of *Antiochus Epiphanes* in *Dan.* 11. 21. *In his eſtate ſhall ſtand up a vile perſon*, and yet he was the great *King of Aſſyria*. And *Joſephus* reports, the *Samaritans* wrote to him, becauſe he tormented the *Jews*, to excuſe themſelves that they were no *Jews*; and they writ, *Antiochus the mighty God*; and his name *Epiphanes* in Engliſh, does ſignifie *one that is illuſtrious and famous above others*: Though he was the great *King of Aſſyria*, and by flattery was called the *Mighty God*, and by his name called *Illuſtrious & famous above others*, yet by the holy Ghoſt he is called *a Vile perſon*. But *David* ſpeaking

Cap. 17. of Gods people, whom he ſhould do good unto, ſays, They are *the excellent of the earth, in whom is my delight*, Pſal. 16. the word ſignifies, *the magnificent of the earth*: The one is called *The vile of the earth*, in the Pſalm before, and the other called *The magnificent*, in this Pſalm.

God hath made a ſeparation between the wicked and the godly, and therefore *Moſes* ſays in *Exod. 33. ver. 16. Thou haſt ſeparated between us and other people*; the word that is tranſlated *ſeparated*, is, *thou haſt wonderfully ſeparated between us and other people*; ſo God hath wonderfully ſeparated between us and the world; that the one ſhould be ſo curſed, that all the good of the world cannot make them bleſſed; and the other ſo bleſſed, as all the evil of the world cannot make them miſerable. When *Agrippa* was ſo admired, that the people cryed, *The voyce*

Cap. 17. It is true likewiſe of ſuch as profeſs the Goſpel, if the beauty of them be hid, it is hid to thoſe that are loſt.

3. Thirdly, if ſo that there is ſuch an excellency in Gods people, though under great afflictions it ſhould teach us all to manifeſt our reſpect to Gods people that are *mean*: It is a moſt vile thing, to *have the faith of Chriſt in reſpect of perſons*: ſays *Tertullian*, *We do not judge of faith by perſons, but of perſons by faith*: So do not look at men, to judge of them according to outwards, but look to the inwards of the ſoul, how they are cloathed within. What a ſhameful thing is it for thoſe that are Chriſtians, that know ſpiritual excellencies, to look upon thoſe that are gay, and brave outwardly? What do thoſe that are gay and brave attire themſelves for, but to have the eyes of men drawn after them? Let childrens

Non ex perſonis fidem, ſed ex fide perſonas.

judges of thoſe evil thoughts? that is, to judge according to them: Some render it thus; and are *not judges* of evil thoughts? And ſo the negative, that is joyned to *partial*, is to be applyed alſo, to become judges of evil thoughts: Have you ſuch evil thoughts as theſe, and do you not judge them to be evil? Noting there is ſo much evil in them, as it is to be wondered, that any ſhould have ſuch evil thoughts, and yet not judge them to be naught. Cap. 17.

But how ſhould we manifeſt our reſpect to thoſe that are outwardly mean, that are gracious? *Queſt.*

Firſt, own them, and be not aſhamed of them, before your braveſt kindred, for they are precious to God and Chriſt, and if you be aſhamed of them, you are aſhamed of Chriſt himſelf, and it is juſt Chriſt ſhould be aſhamed of you another day: Are they the glory of God, the treaſure of God, and the portion of God, and the peculiar ones of God, and ſhall you be aſhamed of them? O no, but thoſe whom God honors, let us honor; What rule can we have better for our honoring of men, then that honor that our God puts upon them? It is given as a ſpecial reaſon, why the King of *Babylon* ſent Ambaſſadors, and a preſent to *Hezekiah*, after he had been ſick, to teſtifie his reſpect to him, and to honor him, becauſe he had heard, how that miracle of the Suns going back was for him, as a ſign of his recovery; The Sun was the God whom the Babylonians worſhipped; now becauſe their God had honored *Hezekiah* ſo much, the King of *Babylon* would honor him likewiſe. *Abulenſis* in 2 *Kings* 20. God hath wrought great things for his Saints, whereby he hath put much honor upon them, he hath owned them before *Anſw.* 1.

Cap. 17.

fore all the world, let us own them with honorable reſpect of them.

2. How to manifeſt our reſpect to gracious perſons, that are outwardly mean.

2. Again, bleſs God that you may have any communion with them, to have the breathing of Gods Spirit in them; reioyce in their communion, and fellowſhip, and delight more in mourning with them in their afflictions, then in all the jollities of the world, then to be feaſting, then to enjoy all their delightful braveries.

3. Again, the more they are contemned in the world, and they ſuffer in the world, the more do you reſpect them, and own them; So long as Gods people ſuffer nothing, but have outward proſperity as well as others, ſome will make of them; but if they ſee them in contempt, then they leave them, and look at them afar off: as it is with a mans Miniſtery, when a mans Miniſtery is approved of by ſome that are

they ſhall be welcom into their company, till they be ſhot, and they ſee diſgrace put upon them, *then* they look upon them with a lowry countenance. If a man be travelling, and there be a *Sun-dial* by the high-way, if the *Sun* ſhine, he will go out of his way to take notice of it, but if the Sun do not ſhine, he may go a hundred times by and never regard it; and ſo when the Sun ſhines upon Gods people, they are much made of, but if a cloudy day do come, and take away the Sunſhine, they are not eſteemed, and many people inſtead of helping them in their affliction, will adde to their affliction, and ſay, *You needed not to have been ſo forward, and to have appeared ſo much; It was your want of wiſdom brought you into this trouble, and the like.* Cap. 11.

If you had a gracious heart, if you ſaw one of Gods Servants go on in the way of God, and ſuffer in that way, though he had failed in ſome particulars, you would paſs them by, and not be ready to take advantage, to ſpeak againſt him for them: If a man do plead for the *King*, every circumſtance is not taken up, and aggravated againſt him; and ſo for thoſe that are for God, every circumſtance ſhould not be aggravated againſt them: It is better for one to be forward in Gods cauſe, though he ſhould fail in ſome circumſtances, then to be lukewarm. If a man be going earneſtly, and do fall forward, there is not ſo much danger in that, as to fall backward: ſo a man that is forward in that which is good, though he may carry ſome things indiſcreetly, and ſuffer ſomewhat that way, yet his fall is but forward, and there is not ſo much danger in that, as in a time-ſerver, and apoſtate that falls backward, he may break his neck. And there-

Cap. 17. they may not ſpeak ill of our Religion; but the eſteem of the Saints is not ſlightly to be eſteemed, for it is a bleſſing of God, and therefore St. *Paul* was earneſt with the *Romans* to pray to God for him, *that his ſervice might be accepted of by the Saints.*

On the other ſide, for one to be in ſuch a condition, as thoſe that are godly, wiſe, and humble, ſhall call their eſtates into queſtion, and be ſuſpitious of them, ſuch need look to themſelves: many that are truly godly, may be very guilty of cenſuring, and ſo do much wrong, both to thoſe that are godly, and to Religion; but take thoſe that are wiſe, and humble, and I ſay, if ſuch ſhould be jealous of me, I ſhould have great cauſe to be ſuſpitious of my ſelf; for ſuch have the Spirit of God, and do know the things of God, *A ſpiritual man judgeth all things*, and therefore we ſhould make good uſe of their opinions of us, If they be afraid of us, we ſhould fear our ſelves, as

r *names*; if they be *holy*, their names are *re-* Cap. 17.
they will gain reverence from thoſe that are
ınd will force it from the baſeſt wretches: and
re you that would have honor, and a name,
ı way; you would be the fineſt in all the com-
ıd you think to get a name that way, you ſeek
ches, and ſo to get a name; this is not the
is does not cover the filth of ſin, this cover-
ırrower then that you can wrap your ſelf in,
. 26. but if you would get a name indeed, be
ınd gracious, and holy, and then you ſhall have
himony of the conſciences of men, and that
then all their words, for there may be flattery
words.

y Miniſters think if they ſhould be poor and
very one would contemn their Miniſtery, and
re they think the way to have their Miniſtery
d, is to get great livings; this certainly is a
y: A poor godly man that walks in his Mi-
faithfully, and conſcionably, will gain more
then others by all their great preferments. As
ıe ſpeech of *Boniface*, that was a *Martyr*;
t him, whether it was lawful to give the Wine
acrament in a wooden cup; *Time was*, ſays
n there were wooden Chalices, and golden
but now there are golden Chalices, and wooden
: This was the way of *Papiſtry*, for to have
l bravery, and thought to gain mens devotion
ıy; but when there were *wooden Chalices*,
ings were carryed meanly, that did not take
ıe dignity of the Miniſtery, but by the holi-
their lives, they were eſteemed of the more,
: *Ordinances* were not accounted the worſe

Cap. 17. by the outward ſimplicity of them, but the better. Let us that are acquainted with any thing of the minde of God, know that there are better things to gain reſpect to Religion, and to our ſelves by, then all the outward things; be not afraid therefore of ſufferings, be godly, and let ſufferings be never ſo much, and your name will be precious. *Thoſe who wandred up and down in ſheep-skins, and goat-skins*, Heb. 11. yet *obtained a good report by faith.*

Laſtly, if a gracious eye can ſee ſo much excellency in the Saints, in outward meanneſs, how much more ſhall they ſee when they come to their glory, when all the treaſures of Heaven ſhall come to be opened, and all the good of Heaven let out to them, when they ſhall be wholly free from ſin, when the robes ſhall be brought out, and the glorious garments, and they ſhal walk with Chriſt in white? If they be ſo glorious when they are on the dunghil, what ſhall

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hen the time ſhall come that God ſhall
ɔuls, and work any good upon their

, the time of affliction, when they are
ſick-beds: though in proſperity they
ou, and ſpeak evil of you, yet in the
God ſhall viſit them, and lay his hand
, then they ſhall ſay, This is the onely
t live upon the earth, and ſend for ſuch

, they ſhall glorifie God in the Day of
, when they ſhall ſee the glory of theſe,
ll ſay, Theſe are thoſe we deſpiſed, and
ocrites, now we ſee they are no Hypo-
hoſe fooliſh Virgins that wanted oyl,
ridegroom came, then they asked oyl of
'irgins; it may be before they would
wledge it was oyl, it was water with
re, but now it is oyl: ſo now they ſhall
:re godly, and not hypocrites, and they
ıotions that they heard of, but realities.
much of the excellency that a gracious
ſee in thoſe that are godly, though
:an and afflicted outwardly. The fifth

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CHAP. XVIII.

A gracious heart will appear for the people of God, whatſoever ſufferings may follow upon it.

Doct. 5. *A Gracious heart will appear outwardly with Gods people, and be on their ſide, whatſoever ſufferings may follow upon it.* Many things uſeful for the opening and enlarging this point, fall into the former, and therefore I ſhall be the briefer in it. The Point is of great uſe in theſe times, wherein God calls for ſo much appearing in his cauſe, for his people; but generally men ſeek a ſafe way to themſelves as they think, to keep their Religion within, and not to venture themſelves, by appearing what they are; and if any ſhall be ſo forward, to appear outwardly what they are inwardly, theſe are deſerted. St. *Pauls* complaint 2 *Tim.* 1. 15. and *chap.* 4. 16.

childe, in his affliction, and danger, you would take it well at his hands. Cap. 18.

Secondly, they hold out the honor of God in the world, in their ſufferings, they are Gods witneſſes; *Iſaiah* 44. 8. *They ſtand for God*; in appearing therefore for them, and their cauſe, ye appear for God himſelf: the cauſe is yours as well as theirs, if God be yours. 2.

Thirdly, they need encouragement, eſpecially in the time of their affliction; the beſt have fleſh and blood, and if they be deſerted in their cauſe, much advantage is given to temptation; *Wo to him that is alone*: If any ſhould fail, if any ſhould miſcarry through your deſerting, or not coming in and joyning with them, it will prove a ſore and a fearful evil againſt you. If any of Gods ſervants in affliction ſhall go to God, and make their means to him, and in the grief of their ſouls tell him, how you have left them, how they are alone in ſo great a cauſe, whereas ſuch and ſuch might have afforded much help and encouragement; ſurely this will witneſs fearfully againſt you, and it will go ill with you; Certainly you bring much guilt upon your ſouls, in deſerting the Saints in the time of their affliction: Hence *Paul* prayed, that *God would not lay to the charge of thoſe in Aſia that left him in his firſt anſwer.* 3. 4.

Fourthly, not appearing, is a betraying the truth: It is a ſpeech of *Zuinglius*, in his third *Epiſtle*; We may as well with *Dioclesian*, worſhip at the Altar of *Jupiter* or *Venus*, as hide our faith under *Antichriſt*: *He that is not with me, is againſt me*, ſays *Chriſt*. *Ad aras Jovis, aut Veneris adorare, ac ſub Antichriſto fidem occultare.* Zuingl. ep. 3.

Fifthly, Chriſt appears moſt for his people in their 5.

Cap. 18. afflictions, when they are at the loweſt; *Iſaiah* 63. 9. *In* their *affliction* he *was afflicted, the Angel of his preſence was then with them, his love and his pity was towards them, he bare them, and carried them:* Pſal. 69. 9. *The Zeal of thine houſe hath eaten me up, the reproaches of them that reproached thee, are faln upon me.* You know the place is ſpoken of Chriſt, and theſe words were ſpoken when the Church was in a very ill caſe, as appears in the *Pſalm.*

6. Sixthly, times of affliction are the eſpecial times to manifeſt our true love to the Saints, which are near to us in many bonds. It is an ill part of a wife or friend, to forſake husband or friend when in affliction. *Joſephus* reports of *Herodias*, wife to *Herod* the *Tetrarch*, who when the *Emperor* had deprived her husband of his *Tetrarchy*, and baniſhed him, annexing his *Tetrarchy* to *Agrippa* his kingdom, underſtanding that *Herodias* was *Agrippa*'s ſiſter, the *Em-*

feiting all their eſtates, to go down to *David* their brother, both his *father* and *mother* was there, though very old now, as appears *ver.* 3. *Baſils* forwardneſs in appearing for his friend in danger, mightily affected *Chryſoſtom:* he tells of him, that he hazarded himſelf much, to deliver his friend in danger, and being blamed by ſome for venturing ſo much, he gave this anſwer, *I have not learned to love otherwiſe, I know not how to manifeſt my love but thus.* Cap. 18. *Chryſ. l. 2 de Sacerd.* *Ego aliter amare non didici.*

Seventhly, when Gods people ſuffer moſt in Gods cauſe, it is then moſt honorable to be called forth to appear for it, to aſſiſt in it. Amongſt the *Perſians*, the left hand is accounted the moſt honorable. *Xenophon* reports of *Cyrus*, that thoſe whom he honored moſt, he placed at his *left hand*, upon this ground, becauſe that hand was weakeſt, and moſt ſubject to danger; the moſt honorable of the kingdom were ſet to defend, where there was moſt weakneſs and moſt danger: If the people of God be brought low, if they be brought under by affliction, if the cauſe of God in them ſeem to be in danger, then to come in and appear, to ſtand by them, and for them, this is honorable. 7.

Eighthly, this appearing for the Saints, and joyning with them in their affliction, ſhall be highly rewarded of God. When *David* was in his affliction, perſecuted by *Saul*, *Abiathar fled to him with the Ephod, and abode with him*; Although ſelf-reſpects might move him, *Saul* having ſlain his father, and fourſcore and four prieſts of the Lord, and if he had not eſcaped, he had gone to it too; yet becauſe he was with *David* in his affliction, mark how *Solomon* reſpects him for it, 1 *Kings* 2. 26. *Thou art worthy* 8.

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of death, but I will not put thee to death, but go to Anathoth, to thine own fields, becauſe thou bareſt the Ark of the Lord God before my father David, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

Joſephus reports of *Agrippa*, that being bound with chains, and ſent to priſon by *Tiberius*, for wiſhing *Caius* in the Empire; one *Thaumaſtus* one of *Caius* his Servants carrying a pitcher of water, met him, and *Agrippa* being very thirſty, deſired him to give him drink, which he willingly did; upon which *Agrippa* ſaid, *This ſervice thou haſt done in giving me drink, ſhall do thee good another day*: afterwards when *Caius* was Emperor, and *Agrippa* was made King; he firſt begged *Thaumaſtus* his liberty of the Emperor, and made him a free man, then he made him his chief Officer over all his affairs, and after his deceaſe he took order he ſhould continue

Joſeph. Antiq. l. 18. c. 8.

must not let it pass, as being afraid to be accounted one belonging to them. *Luther* in an Epistle to *Staupitius*, a *German* Divine, says, *That when Jesus Christ is condemned and blasphemed, it is no time to fear, but to cry out*; yea he professes, that he had rather be accounted any thing, then to be accused of wicked silence in Gods cause; *Let me be reputed proud, covetous, an adulterer, a murtherer, an enemy to the Pope, guilty of all kinde of vices, so I be not found guilty of wicked silence, when the Lord Christ suffers.* In *Eusebius* his History, *l.* 5. *c.* 3. we finde a Letter that the Christians of *Vienna*, and *Lyons* in *France*, sent to their brethren in *Asia* and *Phrygia*, in which they tell of a notable example of a brave Noble man, *Vetius Epagathus*, appearing in the cause of the Christians, not being able to bear their unjust dealings against them, when he heard those vile accusations against them, and condemnations of them, he desired that he might be heard to plead for the brethren, but those at the Tribunal being utterly against it, because he was a Noble man, the President would not admit of his petition, but onely asked him if he were a Christian, he professed aloud, that he was, and so was taken amongst the number of Martyrs, and called *the Advocate of Christians.*

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Inveniar sane superbus, avarus, adulter, homicida, Antipapa, & omnium vitiorum reus, modo impii silentii non arguar dum dominus patitur. Luth. ep. ad Staupitium.

Secondly, appear for them, by visiting them in their troubles; that is a special duty that Christ looks for, and will examine at the great Day, whether it hath been performed, be not shy of this, lest you should be suspected to be one of them. *Chrysostom* in an Oration upon the praise of two Martyrs, says of Christians, that they would not be kept from visiting the Confessors in Prison, although it was forbidden with

2.

Tamen si multis terroribus, minis & periculis interdictum erat. Chr. in Juvinum & Maximum Orat.

Cap. 18. with many threatnings, terrors, and it was great danger to them.

3. Thirdly, we muſt be ready and willing to entertain ſuch as ſuffer.

4. Fourthly, we muſt uſe all the intereſt we have in any friends, improve all opportunities for the relief of ſuch as ſuffer.

Theod. l. 4 hiſt. eccl. c. 32. *Theodoret* tells a famous ſtory of one *Terentius*, a Captain in the Emperor *Valens* his Army, who returning from *Armenia* with a great Victory, the *Emperor* bade him ask what reward he would; he onely asked as a recompence of all his Service, that there might be granted a Church to the Orthodox in *Antioch*, that they might freely meet in publique: this he knew could not but be exceeding diſpleaſing to *Valens* the Emperor, becauſe he was an *Arrian*, and ſo it proved, for the Emperor tore his Petition, and

making eloquent Orations before the Emperor for them: and another *Quadratus Athenienſis*, when *Adrian* came to *Athens*, he preſented a Book to him, pleading for Chriſtian Religion; God bleſſed the endeavors of theſe much, for the mollifying the Emperors heart towards the Chriſtians. Cap. 18. *Euſeb. l. 4 c. 4. Cent. Magd. Cent. 2. c. 3 p. 16.*

Sixthly, we muſt be willing to ſuffer with them; we muſt be willing to lay down our lives for the brethren, much more ſuffer with the brethren: we muſt be willing to have fellowſhip with them, not onely in their priviledges, but in their ſufferings, *Rev.* 1. 9. *I John who alſo am your brother, and companion in tribulation, and in the Kingdom and patience of Jeſus Chriſt*: many are willing to be brethren, and companions in the kingdom, but not in tribulation, and in the patience of Jeſus Chriſt; *Heb.* 10. 33. it was the commendations of thoſe Chriſtians mentioned there, that they were companions of thoſe that were ill uſed for the cauſe of Chriſt. 6.

Wherefore for application, let us know our duty, and ſhew our ſelves more ready and forward to joyn with, and ſhew our ſelves to the ſervants of God in their perſecuted eſtate; in the times of their proſperity there is not ſo much need we ſhould manifeſt our ſelves to be for them; this is the time wherein we are called, eſpecially to manifeſt our love to them, our ſiding with them; The greater their affliction is, the more we muſt appear for them: When the people of God were in a comfortable eſtate in *Egypt*, as they were in *Joſephs* time, *Joſeph* did not leave the Court to joyn with them, but when they were in an afflicted eſtate, as in *Moſes* his time, *Moſes* left all to joyn with them; here you have a tryal upon what ſide you will *Uſe.*

Cap. 18. will be, now you have an opportunity to witneſs for God.

Thoſe words, *Hoſea* 11. 12. *Judah ruleth with God,* the old Latine hath it, *Teſtis deſcendit cum Deo, He deſcends a witneſs with God,* and ſo the words will bear, if the pricks be altered, which may be, being according to the opinion of many put in, in latter times; *Ribera* maintains this reading, and hath two good notes upon it:

Firſt, Others leave the true worſhip of God, but *Judah continues,* and ſo witneſſes to his truth.

Secondly, *He deſcends,* he is content to be in a lower condition; though he be fewer, and not ſo flouriſhing as *Iſrael,* yet if he may be Gods witneſs, he is content. Thus ſhould we be willing to deſcend to witneſs for the truth, to leave the flouriſhing people of the world, and to joyn with the loweſt and meaneſt.

ver. 16. yet theſe are rebuked, but *Zebulon* and *Nepthali* are commended for a people that jeoparded their lives unto the death, they are honored for this. The people of God were now in a low condition, in great affliction, and no excuſe could ſerve turn, for their not joyning with their brethren; whatſoever neceſſities, inabilities we may pretend, that keep us from appearing in the behalf of, and joyning with Gods people in their afflicted eſtate, it will not bear us out before the Lord; In times of ſtorm, all ſhould come in and help. The two *Tribes* and the half *on the other ſide Iordan*, muſt not think to abide peaceably in their poſſeſſions, while their brethren were warring for theirs, but they muſt joyn with them in their battels, until they were in their poſſeſſions likewiſe.

It is a ſore and great evil, not to joyn with Gods ſervants in their troubles; but how great an evil then is it, to adde affliction to their affliction, to joyn with their enemies againſt them, eſpecially when they are weak in their ſuffering condition? Gods wrath againſt *Amalek* was, becauſe he came out againſt *Iſrael* in the wilderneſs, and not onely ſo, but ſmote the hindmoſt of them, even all that were feeble behinde them, when they were faint and weary, *Deut.* 25. 18. Now you ſhall finde that the wrath of God was never ſo dreadful againſt any, as againſt the *Amalekites*: for,

Firſt, obſerve what expreſſions of indignation the Lord hath againſt them.

Firſt, This wickedneſs of *Amalek*, and his deſtruction, muſt be *wrote for a memorial in a book*, and rehearſed in the ears of *Ioſhua*.

Secondly,

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Secondly, God will utterly put out *the remembrance of Amalek from under Heaven.*

Thirdly, The Lord ſwears that he will *have war with Amalek, from generation to generation*, all theſe *Exod.* 17. 14, 16.

Fourthly, Gods anger for *many years after continued againſt Amalek.* Numb. 24. 20. *His latter end ſhall be, that he periſh for ever:* and *Deut.* 25. 19. *Moſes* gives a charge, that after *Iſrael* was poſſeſſed of his inheritance, that he muſt blot out the remembrance of *Amalek* from under Heaven, *Thou ſhalt not forget it.* And further, although at the *firſt*, when *Amalek* came againſt *Iſrael*, there was a great ſlaughter of them, yet more then four hundred years after, 1 *Sam.* 15. 2. God ſays, *He remembred what Amalek did to Iſrael*, and gave a charge to *Saul* to go and ſmite them, *and utterly to deſtroy all they had*, not to ſpare, but to ſlay *Man* and *Woman*, *Infant*, *Suckling*, *Ox*,

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'et further, although in *Jericho* they deſtroyed *s, women,* and *cattel,* and ſo it was more accurſed n *Ai,* for there the cattel were ſaved; yet in *Je-o* the *gold, ſilver, braſs, iron,* were conſecrated o God, *Ioſh.* 7. 19. but ſo it muſt not be in *Amа-*, for that muſt be more accurſed then *Iericho.* d God was ſo ſtrongly ſet upon revenge of this ple, that becauſe *Saul* ſpared *Agag,* and *the fat the cattel,* though in pity, though under pretence Sacrifice, *the Lord therefore rejected him,* and ac-nted his ſin *as rebellion and witchcraft,* ſo as he uld not have *Samuel* ſo much as mourn for him, *am.* 16. 1. And when *Agag* was brought before *uel,* becauſe he was the *King* of the *Amalekites, nuel,* though he were a loving ſweet natured man, he took a ſword, and himſelf *hewed him in pieces ore the Lord,* being filled with Gods indignation ainſt *Amalek,* 1 *Sam.* 15. 33. And *Pſalm* 83. 7. *nmon* and *Amalek* is joyned together; God pro-unces of the *Ammonite,* that to the tenth gene-ion *none of them ſhould enter into the Congregati-of the Lord for ever;* Why? *Becauſe they met Gods people in the way, with bread and water, when y came up out of Egypt,* Deut. 23. 4. *but hired laam to curſe them.*

God expects that his people in their afflicted eſtate ould be relieved, and not curſed; the curſe of the rd will purſue thoſe, who deny help to them in this ndition, eſpecially ſuch as ſeek to adde to their af-ction. What was the reaſon that *Shimei* muſt not to his grave in peace? It was becauſe of his *rayl-g* againſt *David,* when he was in his affliction; The ws gave Chriſt *gall and vinegar* when he was upon the

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the Croſs, this was a great aggravation of their ſin: take heed that you give not the ſervants of God *gall* and *vinegar* when they are upon, or under the croſs; God expects you ſhould bring oyl to their wounds, not pour brine in; many think they may ſafely trample upon ſuch as are down; when the hedge is broken, when a gap begins to be made, every one treads it down lower and lower: but know, when the day of the recompences of *Sion* ſhall come, all the wrong done to Gods Servants, who were not able to reſiſt the malice of men, ſhall be recompenced to the full, eſpecially ſuch wrong as was done them in their affliction; God takes it ill that any ſhould once look upon his people in the day of their affliction, except it be to pity them, and to relieve them.

Obadiah 12. 13.

I am very ſore diſpleaſed with the Heathen, ſays the Lord, *Zach.* 1. 15. Wherefore? *They helped forward the affliction*: and mark it, it was that affliction

Cap. 18. *Kenite*, are ſaid to go up out *of the city of palm-trees* with the children of *Iudah*, now this is by *Jericho*, the firſt City the *Iſraelites* took in *Cannan*, as appears *Deut.* 34. 3. therefore its like that they accompanied *Iſrael* along in the wilderneſs, and ſo ſhewed kindeneſs unto them, which the Lord here remembers. Ye who are willing to ſhew kindeneſs to Gods people in their affliction, know there is mercy laid up in ſtore for you, and your poſterity: that childe not yet born may many years hence have the bleſſing of this your love.

Let no vain objections therefore, no carnal reaſonings hinder you in this great and honorable ſervice of Chriſt, for appearing for, for defending of, rejoycing in the perſecuted, deſpiſed, afflicted Saints of God, be not aſhamed of them, look not ſhy upon them, deal not ruggedly with them, let your hearts and houſes be open to them, let their ſpirits be com-

but of Jeſus Chriſt, the mighty Savior, the great ſtander up for, and comforter of his people, in times of ſtraights, be upon you. Cap. 19.

CHAP. XIX.

Enjoyment of communion with Gods people, is worth the enduring much affliction.

WE are now come to the ſixth doctrinal Poim that we have here in this part of *Moſes choice*, That the enioyment of communion with Gods people, is worth the enduring of a great deal of affliction. *Moſes chooſes to ſuffer affliction with the people of God*; he ſaw they were Gods people, and that it was a good thing to be with them, and therefore rather then he would not be with them, he was content to loſe all the honors of *Pharaohs Court*, and put himſelf under the ſoreſt affliction that he could meet withal, nothing ſhould hinder him from joyning with them. *Doct.* 6.

In the worſt times of the Church, wherein the hardeſt things were to be ſuffered in joyning with Gods people, yet even then would thoſe who had gracious hearts chooſe to be with them upon the hardeſt terms, rather then to be from them with all outward eaſe, and carnal delight. It was a very ill time when there was a ſeparation between the *ten Tribes*, and the reſt, when the ten *Tribes* left the Temple, left the Ordinances of God, and followed after *Jeroboam*; this was a very hard time, and the rather becauſe *Jeroboam* ſet watchers, to obſerve who would go from him unto *Judah* to joyn with Gods people there, for

Cap. 19. there remained the true Church. And this is the meaning of that place, *Hoſ.* 5. 1. *Hear ye this O Prieſts, and hearken ye houſe of Iſrael, and give ye ear O houſe of the king, for judgement is towards you, becauſe you have been a ſnare on Mizpah, and a net ſpread upon Tabor:* Now theſe two places, were places that were between *Samaria*, the *ten Tribes*, and *Jeruſalem*; whoſoever ſhould go from them to *Ieruſalem*, to joyn with Gods people there in the true worſhip of God, thoſe that were ſet at *Mizpah* and *Tabor*, would ſpy them, and ſo they were ready to be taken: This was the hard condition of Gods people then, and they did mightily ſcorn at thoſe that would go to *Jeruſalem* to worſhip, and to joyn with them in that way of worſhip.

And therefore *Amaziah* ſaid to *Amos*, (*Chap.* 7. *ver.* 12.) *O thou Seer, go, flee thee away into the land of Judah, and there eat bread, and propheſie there:* as if *Amaziah* ſhould ſay, *Judah* is a fitter place for you

9.

Cap. 19. on never ſuch hard terms in regard of afflictions.

That is obſervable that we read of *Jacob* bleſſing his ſons, *Gen.* 49. 28. it is ſaid, *He bleſſed every one of them*; How was that? for you ſhall finde he rather ſeemed *to curſe three of them, Reuben, Simeon*, and *Levi*; he ſpeaks onely of evil to them; but becauſe they were not rejected, from being amongſt Gods people, although they were to be under great and ſore afflictions, yet they are ſaid to be *bleſſed*.

Queſt. Well, but why ſhould we ſuffer much affliction for the joyning with Gods people? What is there in them, or amongſt them, that makes joyning with them to be ſo deſireable?

Anſw. 1. Firſt, that point we handled before, might be enough to ſhew the reaſon of this: they are *the excellent of the earth, Iſaiah* 43. 4. I do not now ſpeak of them particularly, though every Saint is honora-

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rate one into another: The more ſpiritual any thing is, the more it does unite with that which is ſpiritual; ſpiritual things are more unitive then ſuch things as are bodily; as if you have a heap of ſtones, they do not joyn ſo cloſe together, but now a thouſand beams of the Sun will unite together in one point, becauſe they are ſpiritual things in compariſon: and this is the reaſon why there is ſuch a full union between God, and a ſpiritual heart, becauſe God is ſo ſpiritual, and the more ſpiritual the heart is, the more union; and ſo Chriſtians having grace, and grace being ſpiritual, the more grace, the more ſpiritual, and the more ſpiritual, the more union: and the reaſon *why* in Church-fellowſhip there is ſo little union, is becauſe they are ſo carnal, and therefore the Apoſtle ſays, the contentions that were in the Church of *Corinth*, were becauſe *they were carnal*. If you were more ſpiritual, there would not be ſuch diviſion be-

union, and union cauſes abundance of comfort. We read *Exodus* 26. of two ſorts of Curtains for the Tabernacle, the one, *verſe* 1. of fine twined linen, blew, purple and ſcarlet, and the tatches were of gold to couple them; the other were of goats hair, *ver.* 7. and the tatches to couple them were of braſs, *ver.* 11. Which may ſet forth the ſeveral ſorts of people in the Church; ſome are of a finer make then others, more ſpiritual, and the bonds of their union are golden, others are more courſe, and the bonds of their union are not ſo glorious; but this is a truth for ever, the more ſpiritual, the more union, the more pure the ſouls of men are, and of the more excellent temper, the more cloſe, ſweet, excellent in their union. Cap 19.

Again, no ſuch comfort as with Gods people, becauſe of the ſuitableneſs of that diſpoſition that is in their ſpirits, one with another, having but one ſpirit, and but one divine nature, led by the ſame principles, and rules, and have the ſame ends, and affections, hopes, and deſires, and joys: and where there is ſuch a ſuitableneſs, ſurely there muſt needs be a great deal of comfort, for all comforts come from a ſuitableneſs between the heart and the object; if the thing be never ſo good, if there be not a ſuitableneſs between the heart and it, there is no comfort; but no ſuch ſuitableneſs as between Gods people, and therefore no ſuch comfort. 4.

Fifthly, no ſuch joy as is to be had in communion with them, becauſe of their entireneſs of love, entireneſs of love is a lovely ſight. *Dioniſius* ſeeing two entire friends together, wiſhed himſelf the third. *Cant.* 6. 9. *My Dove is but one*; and it follows; *the* 5.

daughters

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daughters ſaw her, and bleſſed her; an oneneſs of heart is a bleſſed thing, no ſuch entireneſs, ſuch oneneſs any where as amongſt the Saints: their love is ſpiritual, and not upon baſe grounds, as the love of others is, there is not that baſe aiming at ſelf as in others: a carnal heart cannot love another, but in ſome baſe reſpect to himſelf; but now it is not ſelf that is the the ground of the love between thoſe that are truly gracious and godly, but God that is between them, and with them, the ground of their love is more ſpiritual, and therefore it is a kinde of divine love, and not ſo droſſie as others.

6. *Apellant ſe fratres & mori volũt proſe invicem.* Tertul. apud

Sixthly, no communion ſo comfortable in regard of their faithfulneſs, they dare truſt one another. They call themſelves brethren, and they will dye for another, ſays *Tertullian*: the men of the world cry out, *Of all men I would not truſt thoſe that are ſo pre-*

eat deal, to be where that is. *In Judah is* Cap. 19.
wn, and his name is great in Israel: he hath
by others, but his name is great in *Israel*, in
rch; What a comfortable thing is it, and
, and worth the enduring of much, to have
ides of Gods people joyn with one heart, in
out the praises of God, sitting at his Table,
before him, lifting up the name of the great
making his praise glorious: When the Saints
hered together for this end, in this work, Christ
: present with them, praising God, he joyns
em in this work, *Heb.* 2. 12. *In the midst of*
rch will I praise thee; this is spoken of Christ,
oted out of *Psal.* 22. 22. which is prophetical
ist: who would not be in such acts of worship,
with such as Christ joyns with? If God be
d, and dear to our souls, his worship is dear
and if there be any people in the world, among
God is truly worshipped, it is a great affliction
be with them.

the observation of one Interpreter upon that
Isa. 6. where the *Cherubims* cryed, *Holy,*
oly, Lord God of hosts, the earth is full of thy
the Prophet cryes out, *Wo unto me, I am un-*
because I am a man of unclean lips, unfit to joyn
hose that are praising of God: howsoever the
g of that place be, yet thus we may make use
o be a great affliction, and cause there is to cry
o to our selves, when we hear of Gods people
out, *Holy, holy, holy, Lord God of Hosts*; if we
: amongst them, though it be in the wilder-
er if Gods worship be set up, the people of
ave a feast: When the *Israelites* were to go
from

Cap. 19. from *Egypt*, into the *wilderneſs*, *Moſes* ſays, they muſt go thither to keep a *feaſt* unto the Lord; What was that feaſt in the wilderneſs, but the ſetting up the worſhip of God?

4. Fourthly, no communion, no ſociety in which there is ſo much profit and benefit, as to be amongſt theſe. As *Abigail* ſaid to *David*, The Lord *ſhall binde up the ſoul of my Lord in the bundle of life*: to be amongſt Gods people, is to be bound up in the bundle of life; much good we enjoy in them, and the more communion we have, the more intereſt we have in all their gifts, and graces, and prayers: and therefore we read of *Daniel*, when he had a great work to do, how he makes uſe of that intereſt he had in the prayers of the godly, *Daniel* 2. 17, 18. It is a great bleſſing to have an intereſt in the prayers of the Saints, and ſo in all their gifts, 1 *Cor.* 3. 22, 23.

Cap. 19. *ling places of Jacob,* that is, *God delights in the publike communion of his people, more then in all their private dwellings:* If we be of Gods minde, and have Gods Spirit, our hearts muſt be where God is, Gods bowels yern towards them, *I am afflicted with thee in all thy afflictions, and how ſhall I give thee up?*

There is a notable expreſſion in *Hoſea* 9. 10. where God ſets out much of his delight in his Church, *I found Iſrael like grapes in the wilderneſs*; as a traveller, wearied, parched in the wilderneſs, if he findes bunches of grapes, O how ſweet and refreſhing are they to him! ſo, ſays God, was *Iſrael* to me: and further, *I ſaw your fathers, as the firſt ripe in the fig-tree at her firſt time:* Fruit when it comes at the firſt, and is dainty, how is it prized? ſome will give an incredible price for ſome kinde of timely fruit, when it is

gave the dearly beloved of his ſoul into the hands of their enemies. Cap. 19.

5. *His treaſure,* his peculiar treaſure, *Exod.* 19. 5. *Ye ſhall be a peculiar treaſure to me above all people, for all the earth is mine:* that is called *peculium,* which the ſon and heir of the houſe hath of his own, beſides the right of his fathers inheritance, which he may diſpoſe of as he thinks good: ſo though the earth be the Lord Chriſts by inheritance, by right of creation, yet he hath a ſpecial intereſt in his Church, above all other. God hath treaſure in the works of nature, and it is called his good treaſure, *Deut.* 28. 12. *The Lord ſhall open to thee his good treaſure*; but this is his peculiar treaſure. *Abulenſis* in Exod. 19.

6. His *glory, Iſaiah* 46. 13. *I will place ſalvation in Zion, for Iſrael my glory.*

7. *The houſe of Gods glory,* Iſa. 60. 7.

8. *A crown of glory,* Iſa. 62. 3.

9. *The throne of God,* Exod. 17. 16. The words may be read thus, *becauſe the hand upon the throne of the Lord,* and ſo by many they are tranſlated, and then the ſenſe is, becauſe *Amaleks hand* was upon the Church, *the throne,* therefore God threatens war againſt them: yea,

10. The *Throne of glory,* Jer. 4. 21.

11. *The Ornament of God,* Ezek. 7. 20.

12. *The beauty of his ornament,* Ezek. 7. 20.

13. The beauty of his ornament *ſet in majeſty,* Ezek. 7. 20.

14. *A royal Diadem,* Iſaiah 62. 3. Many other ſuch expreſſions you may meet with in Scripture, but put theſe together, and you ſee it is deſireable to be with the Saints in their *communion.*

Seventhly,

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Seventhly, There is a ſpecial preſence of God amongſt them; and to be there, where God is in his eſpecial preſence, it is worth the enduring of a great deal of affliction: God is there in a ſpecial maner, as in the laſt words of the propheſie of *Ezekiel*, the Church is called by that name, *Iehova Shammah*, the Lord is there. And the Lord filled his Tabernacle with his preſence: the Tabernacle was a type of the Church, and did typifie his eſpecial preſence with his people in Church-communion.

And as God is there preſent, ſo obſerve the expreſſions of his eſpecial preſence; he is ſaid to dwell there, *Pſal. 76. 2. In Salem is his Tabernacle, and his dwelling place in Zion:* Now it is good keeping houſe with God. *You are his houſe*, ſaith the Apoſtle; the Church of God is his houſe, and it is good to be in Gods houſe. But though it be his dwelling, Is it a dwelling that is lovely to him? Yes, for it is that

: where the Kings Majeſty is manifeſted, that is eateſt place in the Kingdom: now in *Pſal.* 26. ; *Lord, I have loved the habitation of thy houſe, thy honor dwelleth:* as if this were the chief that God had, that God delighteth in this a- all other dwellings; his honor dwells here. But od ſtay here? Yea, it is the place that he will in for ever, *Pſal.* 132. 13, 14. Surely our hearts eſt where God reſts, and we ſhould not be weary : God is not weary. And he does not onely here, but he hath his delightful walks here: the of God are amongſt his people, 2 *Cor.* 6. 16. nan have a houſe that he rejoyces in, he will is garden as near his houſe as he can, that he have ſome walks to delight in: and ſo the h of God is ſuch a houſe, as hath not onely for God to reſt in, and ſet his honor in, but he there, and walks *in them*, ſaith the Apoſtle. the Lord is pleaſed to condeſcend to our weak- o expreſs his eſpecial preſence with his Church, nerefore it is good to be with them; theſe are the ſſions of it.

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wherein does the preſence of God with his peo- pear more then with other people?

Queſt.

heſe two things eſpecially.

Anſw. 1.

t, becauſe there God makes himſelf known, re- himſelf there, and makes his beauty to appear. 27. 4. *One thing have I deſired of the Lord, will ſeek after, that I may dwell in the houſe of ord all the days of my life, to behold the beauty Lord, and to enquire in his Temple:* It is the glo- Heaven to ſee God in his beauty, and this is one greateſt promiſes of God to his Church, that they

Wherein the preſence of God with his people, appears more then with others.

Cap. 19. they ſhall *ſee the King in his majeſty:* We may ſee ſome glimmering light of God in the *Heavens*; *Sun, Moon, and Stars*; but in the Church, there God ſhews his *beauty*, there we may ſee the face of God; and this is that which *Moſes* did deſire; *Lord ſhew me thy glory:* It is much granted to us in the Church, in enjoying his Ordinances; and there is no way to ſee Gods face ſo clearly, as this way: Every childe of God that is in the Temple, ſhall ſpeak of Gods glory, for they ſee God in his glory in a ſpecial maner.

2. Secondly, the eſpecial preſence of God with his people, is eſpecially manifeſted, in that he communicates to his people; as namely,

1. Firſt, the choice mercies of God are communicated to his people: If you would have any ſhare in Gods choice mercies, his peculiar mercies, come amongſt Gods people, joyn with them: as that place is obſer-

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9
9

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Pſal. 50. 2. *Out of Zion the perfection of all beauty, God hath ſhined:* Out of *Zion*, there is his glory wonderfully apparent; The word that is tranſlated, the perfection of beauty, is tranſlated by ſome, the univerſality of beauty; all kinde of beauty, all kinde of excellency: as if the Pſalmiſt ſhould ſay, Put all excellencies together that poſſibly you can imagine, to make a thing comely and lovely, *they are all in the Church.* Thus you ſee it is good being with Gods people, when as God is thus preſent with them, in a ſpecial maner.

Univerſitate decoris.

8. Eighthly, it is good being with Gods people, becauſe there is Gods ſpecial protection; others are but as the wilderneſs, the Church is as a *garden encloſed*, *Cant.* 4. 12. A man regards his garden that he hath encloſed, and beſtowed coſt about, more then a wilde field; the fields have hedges to keep out the beaſts, but gardens have brick wals, or wood walls. *Iſa.* 27.

re under the protection of the Shepherd, when Cap. 19.
eep are ſcattered, the Shepherds eye is not
r them; And therefore in *Hoſea* 4. 16. God
ens his people, he would feed them *as a Lamb*
rge place; as a Lamb getting from the fold,
ıp and down bleating; ſo when Gods people
attered, they are as *a Lamb* in a large place:
hen God would threaten the ſoreſt judgement
t his people, *Ezekiel* 34. he ſays, *He will ſtat-*
m, and they ſhall become *to be meat to the*
of the field. And hence it is, that the condi-
f the Church is ſo ſtable a condition: and there-
Iſaiah 60. 15. the Church is called *an eter-*
cellency, becauſe it is under the Lords protecti-
ıd is it not good being there, to be under the
f God?

thly, to be amongſt Gods people is a bleſſed 9.
becauſe they have ſo many *priviledges* from
every one deſires to joyn with ſuch ſocieties
e great priviledges; now Gods people have
; are very great, *Pſal.* 87. 3. *Glorious things*
ken of thee, O City of God! What glorious
? They have glorious priviledges; What are
To them are committed the Oracles of God,
Apoſtle reaſons for the Church of the Jews; So
y Church of God, is committed the Oracles
: Ordinances of God, and thoſe Offices for
ɔenſation of the myſteries of God; which were
:at gift, that Chriſt triumphingly aſcending
ven gave, and ſurely that gift muſt needs be
The benefit but of one Ordinance, the Miniſte-
he Word, diſpenſed rightly, is made an argu-
y God himſelf, for the comfort of his people,

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in all their adverſities, *Iſaiah* 30. 20, 21. *And though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy Teachers be removed any more into a corner, but thine eyes ſhall ſee thy Teachers.* The word in the Miniſtery of it, in the the right way, is a great bleſſing: When *Chryſoſtom* was baniſhed, many godly people were ſo grieved, that they profeſſed it were more ſufferable for the Sun to withdraw his beams, and ſo be darkned, then for the mouth of *Chryſoſtom* to be ſtopped. If this one Ordinance be ſo bleſſed, what a bleſſing then is the enjoyment of all, and that in a *right way?*

Tolerabilius fuiſſe ſi ſol radios ſuos retraxiſſet obſcuratus, quàm quòd os Johannis tacuit. T. 5. ep. 3.

Every Church-fellowſhip is as the pillar, to hold forth the truth to the world, as a light ſet upon a hill, to hold forth the glory of God. And they have amongſt them the broad ſeal of Heaven; To Gods people that are together in a Church-fellowſhip, *the ſeals* are committed: now this is a mighty priviledge.

ng great things for his people, as we hope he is, Cap. 19.
up Jeruſalem, as the praiſe of the whole earth;
t good to be with them, that we may be par-
of the glory that God intends to them? *Iſa.*
. There is a promiſe that the Church ſhall ride
he high places of the earth: There is a time a
g, that the ſociety of Gods people in this world,
e ſet above all ſocieties in the world; and
that *The mountain of the Lord ſhall be* rai-
ove *all mountains*: we cannot ſee how this
been fulfilled. *Iſaiah* 60. 19. *The Sun ſhall be*
e thy light by day, neither for brightneſs ſhall
on give light unto thee, but the Lord ſhall be
hee an everlaſting light, and thy God thy glory.
rophesie is ſpoken of the eſtate of the Church
d; when was this fulfilled, that there ſhould
much glory in the Church, that there need
any *Sun*, or *Moon*, but God ſhould be in ſtead
and *Moon*, and all the glory of his people? and
with Gods people, when God does ſuch great
for them, is worth the enduring much hardſhip
he former part of *Iſaiah* 60. *v.* 7. God ſays, *He*
lorifie the houſe of his glory; and mark what fol-
ver. 8. *Who are thoſe that fly as a cloud, and as*
ves to their windows? Seeing God will glori-
houſe of his glory, his people ſhould fly to it
cloud; Thoſe who are of heavenly, not of
ſenſual ſpirits, will do ſo, and *as Doves* to their
ws; thoſe who are of Dove-like ſpirits, loving
y, and purity, they will do ſo. And it was the
why ſome deſired to live, becauſe in a few
they hoped to ſee ſome great things for his
. And ſo the 102 *Pſalm* is a prophetical *Pſalm*,

Cap. 19. into what a happy condition the Lord will bring his people; and in the latter part of the *Pſalm*, the Pſalmiſt brings in a gracious heart living in thoſe times, bemoaning the condition of it, that it hath a ſickly body, and weak, and like to dye, before God would make good thoſe promiſes made to the Church: as if he ſhould ſay, Lord, thou art bringing glorious things to paſs for thy Church, and thou art gathering the Kingdoms to ſerve thee, Lord, then take not me away in the midſt of my days; O God let me live to ſee all fulfilled.

11. Eleventhly, It is good to be with Gods people, becauſe they are thoſe people we ſhal live withal in *Heaven*: If there were a company travelling together in a ſtrange countrey, and knew when they came to their own countrey they ſhould live together, in ſome great preferment in the Court, how would they delight in

withal in Heaven hereafter, but it is Heaven *now*; and therefore our Savior ſays, *The leaſt in the kingdom of Heaven, ſhall be greater then John*; the leaſt that lived after *John* in the Chriſtian Church, could ſpeak more of Chriſt then *John* could: *The Kingdom of Heaven is like a man ſowing his field with wheat*, that is, *the eſtate of the Church is a field ſown with wheat*, and after the adverſary *ſows tares in it*. The Church, ſays *Chryſoſtom* in one of his Sermons upon the *Corinthians*, is the place of Angels, the Palace of Heaven, yea Heaven it ſelf. And if it be ſo, that communion with Gods people is Heaven already, ſurely it is worth enduring of much affliction to be with them. Cap. 20.

Eccleſia eſt locus Angelorum, Regia cœli cœlum ipſum Chry. Hom. 36 in 1. ad Cor.

CHAP. XX.

Perſwaſions to draw to the joyning with the people of God in the neareſt communion.

HEnce then let me ſpeak; firſt, unto thoſe who yet are not partakers of that good that is to be had with Gods people, I mean in neareſt communion: though we all have the name of God upon us, and have ſome kinde of communion with the people of God; yet, ſeeing there is much good to be had in communion with them further, it ſhould be the deſire of every one, to enjoy the neareſt communion with them that can be; this is a mercy that you ſhould labor to ſeek after: for a good there is here, which none know the ſweetneſs and benefit of, but onely thoſe that do enjoy it, ſeek to *Uſe* 1.

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to have it, for great things are ſpoken concerning it. If there be any realities in the truths that have been opened to you, it cannot but make the communion and joyning with Gods people very lovely; but certainly that which I have ſaid, comes abundantly ſhort of what is in it: for the moſt things that are uſed, for the ſhewing the excellency of this communion, were from ſome expreſſions of God to his people under the Law, and we come ſhort in the underſtanding of them; but if we could underſtand them fully, they come ſhort of the abundance of priviledges that Gods people have under the Goſpel, and the reaſon is, not onely becauſe *ceremonies* were typical, but Gods dealing with his Church, their way in Church order, and government, was but a *typical thing*, to typifie the eſtate of Gods people under the Goſpel.

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of the Church under the *Law*, and that there is under the *Goſpel*: and therefore, that which is to be expected now, is a great deal more, and ſhould enflame the deſires of all, to ſeek after ſuch a priviledge.

Conſider, that this good which is to be had in communion with Gods people, is a ſpecial fruit of the loving kindeneſs of God; and would you not all be made partakers of the loving kindeneſs of the Lord? Thriving in your Trades, and outward bleſſings, are a fruit of the common kindeneſs of the Lord, but communion with Gods people, is a fruit of his ſpecial loving kindeneſs: *Pſal.* 36. 7, 8. *How excellent is thy loving kindeneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures.* The ſatisfaction of the ſoul with *the fatneſs of Gods houſe*, is the fruit of *Gods loving kindeneſs*, yea, the fruit of Gods *excellent* loving kindeneſs, and his *admirable* excellent loving kindeneſs: It is worth the ſeeking after, to be ſatisfied with the fatneſs of Gods houſe: *And thou ſhalt make them drink of the river of thy pleaſures*: While you ſeek after the comforts of the creature, you ſeek to drink in puddles, but here are rivers of pleaſures.

It is the inheritance of Gods elect ones; *Iſaiah* 65. 9. *I will bring forth a ſeed out of Jacob, and out of Iudah an inheritor of my mountains, mine elect ſhall inherit it.* I do not ſay, whoſoever does enjoy communion with Gods people, is *elected*, but whoſoever does enjoy it, enjoys that which is the *inheritance*

Cap. 20. *tance of Gods elect*, ſuch a fruit of Gods loving kindeneſs, as comes to the elect by *inheritance*, though ſome others do get into it, yet none ſhould but onely the elect ones; and therefore if you have any hope to be the elect of God, deſire after this as part of your inheritance; A man would be loath to loſe part of his inheritance. It is an inheritance promiſed to thoſe who truſt in God, and oppoſed to all the vanity of the world; *Iſa.* 57. 13. *Vanity ſhall take them, but he that putteth his truſt in me, ſhall inherit my holy mountain.*

3. Thirdly, it hath been the onely deſire of gracious hearts heretofore; and if God hath wrought any grace in you, ſure your grace is ſuitable to the grace of others, as *David*, in *Pſal.* 27. 24. *This one thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the houſe of the Lord all the days of my*

ıew unto you any thing of the excellency Cap. 20.
this will be immediately desired; as in
le of the wise Merchant, as soon as he had
Pearl, he went and sold all to buy the
meaning is, when a soul comes to have
ledge of Christ, that Christ is the one-
then it desires to seek to enjoy him,
s to be enjoyed; it is in the field, in the
f God, in communion with it; and the
hant would part with any thing, that he
e the *field*, that is, *have communion with*
e in his Ordinances, and so come to enjoy

ly, the reason why God puts any light or 5.
he soul, is to put forth the soul to this, to
ıis people in this way of communion, *Psal.*
ıat was the reason why the Prophet would
ght and the truth of God: but to lead him
hill, and to the Tabernacle.

by joyning your self with the Saints, and 6.
this work of *communion*, you set up the
God much, God is much glorified by this,
more and more; *Exod.* 15. 2. *I will build*
rnacle, the Septuagint renders it, δοξάσω, *I*
e him: and it is very observable, that as
toses was delivered from the *Egyptians*, he
and resolves, and promises, *the building of*
rnacle, which was a type of the Church.
th delivered you out of any trouble, out
ness, in testimony of thankfulness to God
ercy, set upon this work, to further the
of Gods Tabernacle; Seeing God hath
life, this shall be one of the first things

I will

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7. Seventhly, we finde in Scripture, that there is a fearful threatning againſt all thoſe that ſhall neglect this, *Zach.* 14. 17. *And it ſhall be, that whoſo will not come up of all the families of the earth, unto Jeruſalem, to worſhip the King the Lord of hoſts, even upon them ſhall be no rain*; that is, no bleſſing of God. You will ſay, how does this appear to be meant of Gods people now? It appears the holy Ghoſt did intend the eſtate of the Church in the time of the Goſpel, and therefore it follows in the 20. ver. *In that day ſhall there be upon the bells of the horſes, Holineſs unto the Lord, and the pots in the Lords houſe ſhall be like the bowls before the Altar.* Now theſe expreſſions are ſpiritually to be underſtood of the glorious condition of the Church of God in the

joyn with Gods people in his Ordinances, there is a bleſſing given to that deſire, *Pſal.* 84. 5. *Bleſſed is the man whoſe ſtrength is in thee, in whoſe heart are the ways of them.* If the ways of thy Ordinances be but in thy heart, thou art bleſſed, and therefore be very deſirous of this bleſſing, be not ſatisfied that God gives you outward bleſſings, and outward comforts in the world, unleſs you have this; if you know what communion with God in his people means, you cannot but deſire to be with them, there is ſo much of God with them. If you have any ſpiritual life, you cannot but deſire this, becauſe ſpiritual life will deſire to joyn with that which is like to its ſelf. Cap. 20.

If you know what the power of any Ordinance means, you cannot but deſire this; There is a great miſtake of people, they think if they can but live in a place where they may hear good Sermons, that is enough: know therefore except you have *communion* with the Saints *this way*, though you may hear many good Sermons, yet there is a great deal of difference between your hearing of them, and their hearing who are in communion with the people of God, you only come to be made partakers of a mans *gifts*, you cannot depend upon the gift of ſuch a one as being *in office by God*, ſet over you, to watch over your ſouls: There is a great deal of difference between the diſpenſing of a gift by way *of gift*, and by way *of office*: there may be the ſame thing done in the exerciſe of *gifts*, and yet not to be ſo powerful, as when it is done by vertue of an *office*: the ordinary Officers are *Paſtors*, and *Teachers*, for the *building up of the Church*; therefore if you be acquainted with the way of Chriſt in his Ordinances, for the building up

of

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of the body, and if you believe your ſelves to be members of his body, you cannot but deſire thoſe Ordinances that he hath appointed for the building of his body.

The Church is ſet up as a light, or an enſign upon the top of an hill, to draw others that are near unto it, to come under it: And therefore as we have it in *Rev.* 22. 17. *The Spirit, and the Bride ſay, Come; and let him that heareth, ſay, Come; and let him that is a thirſt, come; and whoſoever will, let him take of the water of life freely.* The Spirit of God covincing your conſciences, ſays, *Come*; and the *Bride*, the Church ſays, *Come*; and let all that hear, ſay, *Come*; all that hear what hath been ſaid of communion with Gods people, ſay ye to all your friends, *Come, and let us goup to the mountain of the Lord.* We have a Propheſie, *Iſa.* 2. 3. that the people of God ſhould encourage

uſe of Iſrael: Why like *Rachel* and *Leah*, t like *Rebekah?* did not ſhe build the houſe *l* likewiſe? Yes, but all her poſterity was not Church of God, there came an *Eſau* from well a as *Jacob*; but all the children of *Rachel* *ah* were of the Church of God, they were *chs*, and this was a ſpecial bleſſing upon it is therefore to be accounted a ſpecial bleſ- be in the Church, and to have all our poſterity n it.

en you have heard theſe glorious things of the dges of Gods people, if you ſhould neglect the after, the being made partakers of ſuch things, ill you free your ſelves from the guilt of pro- ieſs, that you ſhould prize outward accommo- s, more then theſe ſpiritual things? *Eſau* was d for a prophane wretch, becauſe he ſet no price upon his birthright, but ſet a *meſs of pot- fore it:* This is greater then the birth-right ad under the Law, and to prize any carnal efore theſe heavenly priviledges, is to be a pro- *Eſau.* I meet with one who interprets that place, *n.4.23. Theſe were potters, and thoſe that dwelt ſt plants and hedges, there they dwelt with ing for his work*; to be meant of ſome baſer f the *Jews*, who when liberty was proclaimed ir return to *Jeruſalem*, where they might en- od in his true worſhip, yet becauſe they got living by *making pots for the King of Baby-* hey thought themſelves well as they were, and ather chooſe to ſtay under the hedges of *Baby-* en to go to *Jeruſalem*; the holy Ghoſt brands for *baſe perſons. God loves the gates of Sion*

Cap. 21. *more then all the dwellings of Jacob*; take heed you be not found guilty of loving your contentment and gainful dwellings, more then the gates of *Sion*.

CHAP. XXI.

Objections againſt joyning with Gods people, anſwered.

Obj. 1. BUt you will ſay, we could be content and ſhould deſire to joyn with them, but they are ſo ſtrict in admitting any into their ſociety, that that hinders.

Anſw. If any that were in communion ſhould prove naught, you would quickly take advantage, and ſay, You ſpake ſo much of communion with Gods peo-

to the Lord, upon horſes, in Chariots, and Litters. A Litter is uſed eſpecially for weak ſickly people, that are not able to travel otherwiſe; although they be weakly, and ſickly, unfit to travel, yet they whoſe hearts God moves, will rather come in Litters, then not at all. What difficulty will ſuperſtition put a man upon? Cap. 21.

It is a note of Mr. *Calvins* upon that place, *Seek ye my face*; that ſuperſtitious people will go on pilgrimage to the image of ſuch a *Lady*, or ſuch a *Saint*, and they will go over Mountains, and through ſtrange Countries, and though they be uſed hardly, and loſe much of their Eſtate, they ſatisfie themſelves in this, *I have that I came for*: What have they? The ſight of *a dumb Idol*; if they will endure ſuch hardſhip for the ſight of a dumb Idol, how much hardſhip ſhould we endure to ſee God in his Ordinances?

But it may be ſaid thirdly, Whither ſhall we go to any people, but we ſhall finde ſin *there* as well as in another place? *Obj.* 3.

For that there is likewiſe an anſwer in the ſame Sermon of Mr. *Calvins*; It is true, ſin and wickedneſs will be whereſoever we go, but the caſe is thus: Suppoſe there ſhould be a general infection in the air, and ſo there ſhould be a general diſeaſe, and there ſhould be one place where there were Phyſitians, and means of cure; ſhall any ſay, Why ſhould I go thither, there is the diſeaſe? Go thither though, for there is the cure; ſo though there be ſin every where, yet in the Church, and in communion with Gods people, there is the cure. *Anſw.*

But may not a man go to heaven without it? *Obj.* 4.

Cap. 21. *Anſw.* • It is true, it is poſſible for a man to go to Heaven without it, yet if God does convince a man of an Ordinance, and he neglect it for outward accommodations, it is dangerous: A man may be ſaved without *Baptiſm*, but where there is the wilful neglect of it, it is dangerous.

Obj. 5. How did all that never heard of this way?

Anſw. It is one thing where there is not that light, and another thing where God hath revealed it. You deſire Heaven at laſt, and do you not deſire communion with Gods people? When you fail in any thing, you plead infirmity, but when you do neglect any opportunity of gaining ſtrength, how can you plead infirmity?

Obj. 6. But how ſhall we joyn with any? there is no place but there is brabling, falling out, heart-burning, ſo as there is no ſweet communion.

places, for though in other places there ſeem to be more union, what is the reaſon? Cap. 21.

Firſt, becauſe they are in the dark, and all colours will agree in the dark; but amongſt Gods people there is light, and ſo things that differ are ſoon diſcerned. 1.

Secondly, becauſe they are chained together; as the *Papiſts* will ſay, there is no ſuch union between others, as between us; What is the ground? They are held together by an *Antichriſtian chain*: Popery does ſubject the conſciences of men to them: they muſt believe the infalibility of the Pope, and they have no liberty to ſearch things by the Word; and they will not ſuffer them to be reaſoning about the points of Religion; they are in darkneſs, and when they be chained up in darkneſs, no wonder though they be cloſe together. This is juſt as if there ſhould be a couple of men chained to a block, and as they are chained together, they ſee other men go at a diſtance from one another; and they that are chained ſhould cry out, See what a diſtance is between you, we keep cloſe together all the day long; Were this a plea for them? What is that that keeps them together? It is but their chain, and if their chain were off, they would be at as great a diſtance as others; and therefore though there be great evil in the diſſentions of Gods people, yet it is not for ſuch as theſe are to complain of the evil. 2.

Thirdly, falſe Religions have more peace, becauſe they will admit of mixture; but our God *is a jealous God*, he will admit us of no mixture, ſo of no partner. 3.

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But that this might not be an offence, ſo as to keep us from joyning in Communion with the people of God, let us know if this might have been offence enough to keep men from joyning with them, it would have kept men in all times from joyning with the Churches ſince Chriſts time: You know what difference was between *Paul* and *Barnabas*, two Apoſtles. And ſo the Apoſtles do complain of the diſſentions, and diviſions in the Church of *Corinth*, in the Primitive times, and if that had been enough to keep out men from joyning with them, then there had been no joyning with the Church of *Corinth*, and other Churches. *Baſil* complains, I have lived now to the age of a man, and I ſee more union in Arts and Sciences, then in Divinity; for in the Church I ſee ſuch diſſentions, as do diſſipate it, and rend it aſunder. And ſo between *Chryſoſtom* and *Epiphanius*, the one wiſhed the other might never dye a *Biſhop*, and the other wiſhed that he might never go home alive. And between *Jerome* and *Ruffinus*; and *Luther* and *Oecolampadius*.

There is a moſt ſad ſtory we have of thoſe that fled to *Frankford* from *England* in *Queen Maries* time, and when they came there, though they fled for Religion, and for their lives, yet there were ſuch grievous breaches, as they ſought the lives of one another, picking out ſome words againſt the *Emperor*, in a Sermon that *Maſter Knox* had preached in *England* long before, and now accuſing him for them to the Magiſtrates of *Frankford*, upon which divers of them were fain to flee. This is through the malice of the Devil, in ſowing tares, and therefore if you will be offended in this way of ſcandal, you muſt be offended

Ye

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Yet we muſt all take heed of giving offence, for though offences *will come*, yet *wo to them* by whom they come: Howſoever there fall out offences, through the ſinful diſtempers of mens hearts, let not the Ordinance of God be challenged as the cauſe of theſe offences. Joyning in Church-fellowſhip is a ſpecial Ordinance of God, to maintain love and peace amongſt his people, yet by the abuſe of it many times, diviſions and diſſentions are ſtronger, and more bitter in the Church, then elſewhere; let not Gods Ordinance be accuſed as the cauſe of it, nor declined for this, but let the wickedneſs of mens hearts be accuſed, let us ſeek to have it purged.

Chriſt came into the world *to diſſolve the works of the Devil*, and yet the Devil never more raged, then in Chriſts time, and a while after; We never read of men ſo poſſeſſed of the Devil before Chriſt came, as they were *then*; Shall we therefore accuſe Chriſt for bringing the Devil into the world, for being the cauſe of mens being poſſeſſed of the Devil? Thoſe who thus reaſon againſt the Ordinance of Chriſt, becauſe of this evil that falls out by accident upon it, may as well, yea, and certainly would as readily reaſon againſt Chriſt, if they lived in his time, becauſe of ſuch poſſeſſion of Devils, which never was ſo before he came, as it was then; but as the true reaſon why the Devil thus prevailed upon Chriſts coming, was the juſt judgement of God againſt men for contemning and rejecting Chriſt, who came amongſt them: ſo it is here the judgement of God for the evil of mens hearts in abuſing ſuch a bleſſed Ordinance of love and peace.

So likewiſe, the *Sacrament* of the Lords Supper,

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is a Sacrament appointed by God to maintain love and peace in the Church, it is an Ordinance for communion, it hath the denomination from thence, it is called *communion*; Yet what hath occaſioned ſuch diſſentions in the Chriſtian world, as the controverſies about the *Sacrament?* Shall therefore this Ordinance be accuſed as the cauſe of diſſention? O let us for ever learn this truth, that whatſoever evil falls out, Gods Ordinances be not blamed, but mans corruption, let that be condemned, and purged. *Origen* writing to *Celſus*, ſays, If you will take offence at the diſſentions in Chriſtian Religion, then you may take offence at diſſentions in other things. *Valens* the Emperor objected the ſame againſt Chriſtians, *Nicephorus* 11.45. brings in one *Themiſtius*, anſwering, that thoſe of the *Grecian* ſuperſtition had as great diſſentions amongſt them.

Qui contentionum gratia Chriſtianam vituperabit doctrinam, iſte etiam Socraticam & Platonicam eodem nomine rejicit. Græcæ ſuperſtitiones

ot finde that ſweetneſs in communion with them, Cap. 22.
ver was found before.
ere are many objections againſt this way, and
are a long time enſnared in them, but *Iſa.* 57.
where God promiſes the inheritance of his holy
ntain, *ver.* 14. he promiſes to make the way
to it. And *Exod.* 15. 13. God guides his peo-
his ſtrength to his holy habitation; it muſt be
rength of God that muſt carry through all ob-
ns, all difficulties, over all ſtumbling blocks, to
habitation: Thus much to thoſe that yet are
yned in that nearneſs of communion with Gods
e which they may be.

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ctions to thoſe who are joyned in communion ith Gods people.

Econdly, if it be ſuch a bleſſed thing to enjoy *Uſe* 2.
communion with Gods people, then there are
many things that are to be ſaid to thoſe that are
d in communion.
t, labor to approve to God and your own ſouls, 1.
ou are indeed Gods people particularly; you
s people in a way of outward profeſſion, and to
ou do approve your ſelves, ſo far as we hope
re Gods people, but you muſt approve your
to God, and to your conſciences: If you be
ous to your ſelves of any ſecret filth, and yet
ome and deceive the people of God in joyning
hem, you bring your ſelves in more danger then
you

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you are aware. We read *Deut. 22. ver. 21. that if a damſel having defiled her ſelf before marriage*, and ſo deceiving a man, he marries with her, when this is diſcovered, *ſhe is to be ſtoned to death:* Uncleanneſs in ſuch as were ſingle, was not by the *Law* to be puniſhed with death, but ſhe muſt dye, although her uncleanneſs was while ſhe was ſingle, *becauſe ſhe deceived the man, in marrying to him* in her defilement: So know your filth in not joyning to Gods people is not ſo evil, and dangerous, as if you being conſcious to your ſelf, dare yet joyn with them; if you deceive the Church herein, God may juſtly avenge himſelf of you, it may coſt you your life: *Revel. 2. 9. I know the blaſphemy of them that ſay they are Jews, and are not.*

It is by God accounted blaſphemy for any to ſay they are Jews, and *are not*, to make profeſſion of god-

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Queſt. But who is a true *Iſraelite?*

Anſw. Such a one as can approve to his own heart, an inward effectual call of God, calling him out of the world, as well as an outward call, by the Ordinances, ſuch a one as hath teſtimony to his own ſpirit, that he is ſeparated, ſet apart for God, that he hath an *inward ſanctification* of the holy Ghoſt, ſuch a one as in whoſe ſpirit *there is no guile*; this is a true *Iſraelite* indeed.

Secondly, if it be ſuch a great bleſſing to be joyned in union, and communion with the people of God, hence labor to bleſs God for this great bleſſing, that is ſuch an amiable, deſireable condition; it is your heaven upon earth, that mercy that ſhould ſweeten all other mercies, yea, that ſhould ſweeten your afflictions to you. Gods holy mountain, *Iſaiah* 57. 13. is promiſed as *an inheritance* oppoſed to *vanity*, and promiſed as the bleſſing upon truſting in the Lord, *Vanity ſhall take them, but he that putteth his truſt in me, ſhall inherit my holy mountain.* Let us not enjoy the world in all *their vanity*, but bleſs we our ſelves *in our God*, let us rejoyce in our inheritance, *the mountain of the Lord.* Though we beg our bread, ſays *Luther*, is it not made up with this, That we are fed with the bread of Angels, with eternal life, Chriſt, and the Sacraments, &c?

Mendicato pane hic vivamus, annon hoc pulchrè ſarcitur in eo quòd paſcimur pane cum Angelis et vita aterna Chriſto & Sacramentis. Luth. in Pſ. 132.

We have cauſe to bleſs God that we might be with Gods people, though in *caves*, and *woods*, and *baniſhed* from all; we have much more cauſe to bleſs God when we can be with them thus publiquely, and peaceably, and can go from Gods houſe, to our own houſes, and have communion there; this is the reſt that the Land of *Canaan* did typifie, for which the name

Cap. 22. name of God is to be mganified; God might ſo have left us, that we ſhould have had communion onely with the prophane ones, and drunkards; yea, we might have been caſt out from God, to have had communion onely with reprobates, and that now we may have communion with the godly, it is a wonderful mercy. *Rev.* 14. we read of Chriſt ſtanding upon the *Mount Zion*, and having ſo many people ſtanding up, *to joyn with him in Church-fellowſhip*; for that is the meaning of that place, there they were rejoycing at the mercy of the Lord, that they were upon *the Mount with the Lamb*; though there might be time, when our Harps hanged upon the Willows, yet if we be called to *the Lamb* upon Mount *Zion*, *Let us have our Harps in our hands.*

Is there nothing in the delight that God hath in his people, and the preſence of God with his people, and the great priviledges they have, to raiſe our hearts to praiſe the Lord, and let it not be verbally, but really. As namely thus; Is it that we are Gods delight, let him be *our* delight; if we be his *treaſure*, let him be *our* treaſure; if we be his *portion*, let him be *our* portion, if he communicates choice mercies to us, let us give choice endeavors to him; if he gives us protection, let us protect his truths and name; if he honor us, let us give him his honor. And ſo I ſlip into a third particular, which is a third branch of this exhortation.

3. 3. If there be ſo much excellency in communion with the people of God, you that are ſuch, take heed you do not darken that excellency that God hath put in communion with his people; there are three ways eſpecially that darkens this excellency.

First

Cap. 22. How the excellency of the Saints communion is darkned

if we reſt in any *Church-priviledge* we
id make that to be our Religion, and the
of our ſpirits be let out about theſe things
, more then others, ſo as we begin to de-
the ſavour and power of godlineſs; if o-
t knew us before, when we had not thoſe
es and mercies, that we have now, ſhall ſay,
od is to be had there? *I knew ſuch, and me*
ey had more ſavour and reliſh in the ways of
now, more ſweetneſs and warmth to be had in
pany then now there is; Take heed of this,
occaſion to any to ſay ſo. It is a very evil
ngerous thing to *reſt* in Church-priviledges,
all our Religion to conſiſt in being in a
way, we may have this revealed to us, and
of Heaven revealed. There were *two vails*
abernacle, one covered *the Holy of Holies*,
the place where the *Prieſts entred*; it may
ve had the *firſt* opened to us, but yet the *ſe-*
ch leads to the Holy of Holies, may ſtill be

whoſe hearts are very carnal, may be much
ch-Ordinances. We have in the 24. of
ver. 21, 22. ſeven ſeveral expreſſions of
arts. priſing Church-priviledges. Firſt, they
d them their ſtrength. Secondly, the *excel-*
heir ſtrength. Thirdly, *the deſire of their eyes.*
, that which *their ſouls pitied.* Fifthly, their
ixthly, *the joy of their glory.* Seventhly,
reupon they *ſet their mindes.* What a noiſe
make about the Temple of the Lord? *The*
f the Lord, The Temple of the Lord, Ier. 7.4.
hey were carnal: Take heed therefore you

reſt

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reſt not in the Church-priviledges, by this you will deceive your ſelves, and darken the excellency of this bleſſed communion.

Secondly, take heed of darkning this by any ſcandalous way, as thoſe do who profeſs themſelves to be the people of God, and yet by their wretched ways of ſenſualities, or any other ways, are a ſcandal unto Gods people, this is an evil, and a bitter thing. Chriſt walks amongſt the *golden candleſticks*: Every Church ſhould be a golden *candleſtick*, holding forth *light* in the Doctrine of it, and *golden* in the holy converſation of it. We muſt take heed that there be not ſo much as a duſting of this golden candleſtick of the Lord, by the leaſt looſeneſs, or earthlineſs of our lives. By ſcandals in the wicked lives of thoſe that are of Gods people, there is a ſtain and blot caſt upon Church communion; here

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that we may never live to that day, to darken the great excellency of the fellowſhip of the Saints: It were better that God ſhould take a thouſand of us out of the world, then that we ſhould live to darken the profeſſion of Gods name, in union with his people; this does more miſchief, then all the perſecuters under Heaven can do.

The Church of God hath never been in a better condition, then when their perſecuters have raged moſt; the raging of perſecuters have not darkned the excellency of the Church, but the ſcandalous lives of members of a Church have darkned the glory of the Church: though by perſecution others may be afraid to make profeſſion of the truth, yet all the perſecution in the world cannot take off mens conſciences, and cauſe them in their conſciences to think ſuch are not in the truth, becauſe they are perſecuted; but the ſcandalous lives of thoſe that are Profeſſors, do make men think in their conſciences that this way is not right, and therefore make them think they do God good ſervice in hating ſuch men, perſecuting ſuch men, and there is more evil in this, to be an occaſion to make men think this way is not good, then to make men afraid to venture upon this way. And therefore conſider what a great deal of miſchief ſcandalous lives do, and if you finde your hearts inclining to any ſenſual way, that you are like to give ſcandal, take heed of it, for it is the greateſt miſchief that can be deviſed. Thoſe who joyn with the Church of God, ſhould walk ſo, as to be an ornament to it, not a ſtain, a blot, to caſt filth upon it; *Iſa.* 49. 18. *Behold theſe that gather themſelves to thee, thou ſhalt ſurely clothe thee with them all, as with*

Cap. 22. *Malo miſerandum quam erubeſcendum* Tert. de fuga. perſ.

with an Ornament: Conſider how far many of you are from being an ornament to the Church; are not your lives rather blemiſhes? This is a ſore evil. Better it is to endure any miſery, then to do that which ſhall make Gods people aſhamed of us.

3. The third thing that darkens the excellency of communion with Gods people, is *diſſentions in judgement* or *affection*, this makes it appear to be black in the eyes of the world. *Sozomen* reports of a Deviliſh policy of *Julian*, to raiſe a ſcandal againſt the Church: He ſent for thoſe Biſhops that were baniſhed in *Constantius* his time, on purpoſe that he might cauſe diſſention in the Church by them. Take heed you have not a hand in darkning this excellent condition, no not in this way. In the body, *ſolutio continui*, is more dangerous then the corruption of a humor: Let us labor ſo far as poſſibly we can, to make it excellent by peaceableneſs; this is that which is propheſied of for the Church, *Iſa.* 33. 20. *Thine eyes ſhall ſee Jeruſalem a quiet habitation:* And mark the bleſſing that follows upon this quietneſs, *A Tabernacle that ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers, ſtreams, &c.* In *Zech.* 14. *ver.* 9. there is a Propheſie, that *the Lord ſhall be King over all the earth; in that day there ſhall be one Lord, and his name one:* We now profeſs *one* God, but we do as it were call him by *ſeveral names*; but that will be a bleſſed time, when as there ſhall be but one Lord, ſo his name ſhall be *one*; there ſhall be a bleſſed agreement in the profeſſion of

Epiſcopos regnante Conſtantio exilio addictos domũ revocavit, eo tantum fine ut ipſe ob mutuam inter ſe contentionẽ bello inteſtino oppugnarent eccleſiam.

his

his name, oneneſs of heart is a bleſſing of the new Covenant. Cap. 22.

I remember *Euſebius* reports in the life of *Conſtantine*, that he was ſo much troubled for diſſentions in the houſe of God, as he could not ſleep in the night, and they did more diſquiet him, then all his wars; yea he ſays, they cauſed him to ſob and ſigh: and ſo they ſhould be diſquietings to our ſpirits, and we ſhould ſtudy to make up breaches. S. *Auguſtine*, *ep.* 15. hath this expreſſion, ſpeaking of the diviſions of ſome of the Church, ſays he, I would fall down at their feet, and deſire them with all the might I have they would not do thus and thus, that they would not caſt reproaches upon one another. And obſerve the ſpirit of St. *Paul*, *Phil.* 2. 1, 2, 3. *If there be any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame love, &c.* Doves cannot endure to be amongſt Ravens, but where they ſee meekneſs and love, there thoſe of Dove-like diſpoſitions love to be; *Iſaiah* 60. 8. Who are they like Doves, that flie to their Windows? Brethren, if we would expect to grow up in the ways of godlineſs, it muſt be by love and union together, *Coloſſians* 2. 2. *Being knit together in love, unto all riches of full aſſurance.* When hearts are knit together in *love*, then a Church thrives, and grows up to all riches of grace.

Ad pedes prociderem & flerem quantum poſſum.

As it is in the body of a man, when the members of the body are out of joynt, they can neither receive ſtrength from the body, nor be uſeful to the body. And therefore the Apoſtle would have us be careful,

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Καταρτίζετε.

If any were out of joynt, to ſet him in joynt again, that is the propriety of the word. *Gal. 6. 1. If a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one*; ſet ſuch a one in joynt, that he may thrive, as members in joynt thrive. Chriſt is called the corner ſtone; now a corner ſtone is that which joyns both ſides together; now Chriſt loves to be in the place of joyning, where there is a joyning in mutual fellowſhip: Although there be variety in gifts, although the garment of the *Kings daughter*, the Church, be of divers colours, yet why may it not be like Chriſts garment without ſeam?

In veſte varietas ſit, ſciſſura non ſit.

For the Lords ſake let us take heed of diviſions and quarrels, eſpecially let us take heed that under the pretence of Religion, we do not maintain quarrels, for this is to bring down the holy Ghoſt, from appearing like a Dove, to appear in the form of a Vulture, or

The fourth exhortation is, that you would walk and live ſo, as by your walking you may draw others to be in love with this fellowſhip: as God hath made it to be glorious, ſo that you would ſet out the glory of it to others, that all that go by you ſhould ſay, Surely they are the bleſſed of the Lord, certainly God is with them, and therefore we will likewiſe joyn with them; O what a bleſſed thing were it, if we could by our lives convince others, that we are the plants of the Lords own planting! The lives of men convince more ſtrongly then their words: The tongue perſwades, but the life commands, is the ſpeech of an Ancient. We read in *Rev.* 14. Thoſe that ſtood with the Lamb upon Mount *Zion*, enjoying communion there, they had his Fathers name written upon their foreheads, the glory of God ſhined in their foreheads; a convincing converſation is that which God calls for at your hands. Let the name of God be precious to you: Is it not a precious thing to live ſo, as to bring honor to God? to hold forth the honor of God, is all the glory we can bring to God; let us be known to be thoſe we profeſs our ſelves to be, ſeparated from the world, by the holineſs of our lives; as *Tertullian* ſays of the Chriſtians in his time, they were known to be Chriſtians from the amendment of their former lives. You are joyned near to Chriſt, as a girdle about a mans loyns; take heed you be not as that girdle, *Jer.* 13. A rotten girdle, fit for nothing, ſo were the Church of the Jews at that time; but you ſhould be as that girdle of Chriſt, *Rev.* 1. A golden girdle about his paps; By which the beauty and glorious condition of the Church in the Primitive times is deſcribed.

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Jubeat vi-ta, perſuadeat lingua Athā. exhort. ad Monachos.

Nec aliunde noſcibiles quā de emendatione vitiorū præſtinorū. Tertul. ad Scapulam.

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Let us walk ſo, as to manifeſt and hold forth the beauty and amiableneſs of godlineſs in the eyes of all, that they may ſee it whether they will or no, and to force eſteem from the conſciences of men. *Cant.* 6. 4. it is ſaid of the Church, *She is terrible as an army with banners*; A Church of God that walks cloſe to the rule, is terrible to guilty conſciences. Let us walk ſo, as when the *Balaams* of the world look upon us, they may ſee our comely order, ſo as to be forced to ſay, *O how goodly are thy tents, O Jacob, and thy Tabernacles, O Iſrael! as the valleys are they ſpread forth, as gardens by the Rivers ſide, as the trees of Lign-Aloes which the Lord hath planted, and as Cedars beſide the waters*, Numbers 24. 5. St. *John Epiſt.* 1. *chap.* 1. 3. expreſſeth his deſire for thoſe whom he wrote to, that they might have fellowſhip with him, and the reſt of the Saints; and he brings

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hould Gods people ſo walk, as to draw others in ve with their communion.

Quest. Ut how ſhould Gods people ſo walk, as to bring others in love with their communion?

Answ. Firſt, in the general, take heed of thoſe ſins ally, that thoſe which you converſe with are of, that they be not able to ſpy the ſame you, which their conſciences accuſe themſelves ake heed of the pollutions of the world. *Cant. Who is ſhe that looketh forth as the Morning, the Moon, clear as the Sun, and terrible as y with banners?* The Church of God ought *air as the Moon*, but the Moon hath ſpots, erefore it follows, *Clear as the Sun*, and then, *terrible as an army with banners*: Either ſhe *raw* the hearts of others to love her, or ſhe *unt* their hearts. Yea, let them not ſee any nent anſwerwable to their defilement: for wic-en, though they cannot ſpy evils in the godly, rely they think they are guilty of the ſins they live in, as well as themſelves: as *Nero*, ſe he was unchaſt, thought all the world was ſt: and therefore the godly ſhould labor to hemſelves from ſuch ſins as the world is guilty it they may not ſpy ſuch in them. A godly man not onely labor to be kept from outward de-nt; that may be done by the ſtrength of a natu-nſcience, without any ſanctifying grace: and it be a ſhame to one that hath grace, if he ſhould that; if he cannot do that, how can he purge

Cap. 23. himſelf from ſecret, and ſpiritual evils that are in the heart?

Secondly, if you would walk ſo as to draw others in love to communion with you, walk in *ſingleneſs* and uprightneſs of heart. *Acts* 2.46, 47. They did eat their bread with gladneſs, and ſingleneſs of heart, praiſing God: mark what follows; having favor with all the people, and God added to the Church: Singleneſs of heart makes Church-communion lovely.

Queſt. But what is that uprightneſs, and ſingleneſs of heart that we are to walk withal?

Anſw. By that I mean this; namely, to be ſure that there be an anſwerableneſs in our converſation unto all thoſe principles of godlineſs that we profeſs: for take the moſt ſtrict principles of Religion, and the men of the world cannot ſpeak againſt them, and

infinite more value, then all the delights of the world: Hold out this principle; That the *glory of God* is the thing to be aimed at in all things. Now the care of Gods people, if they would ſo walk, as to draw others in love of communion with them, is not to talk of theſe things, but to hold them forth in their lives, that men that converſe with them, may read them in their lives; Gods people ſhould ſo walk, that if there were no talking of ſuch principles, yet they may be found in their converſations. Cap. 23.

Thirdly, if you would ſo walk, as to draw others in love of communion with you, then walk ſo, that thoſe that are without may ſee a conſtant evenneſs, and proportion in your ways, that one action may be proportionable to another; let them take us when they will, and where they will, we are always the ſame: though there be never ſo much forwardneſs in ſome of Gods ways, if there be not forwardneſs in others, there can be no conviction, and there is no beauty: As in nature, ſo in grace; The beauty of nature is proportion; the beauty of nature is not in the greatneſs of one member, or in colour, but in the proportion: So the beauty of a Chriſtians converſation, lies in the proportion of a Chriſtians converſation; that there may be ſuitableneſs between one thing and another, that the men of the world may not ſee us halt: Many are hot in ſome one thing, and remiſs in others: I condemn not forwardneſs in any way of God, but where a man is forward in one thing, and remiſs in another, there is a diſproportion in his ways, he goes long and ſhort; as where one leg is ſhorter then another, there muſt needs be halting; this is a diſhonor to Religion, this takes away 3.

Cap. 23. the beauty of Religion, and ſuch as theſe are, will never convince any of the excellency that is in communion with the Saints.

4. Fourthly, if you would walk ſo, as to draw others in love to communion with you, then labor for to be eminent in thoſe things that the men of the world have skill in.

1. As firſt, the works of *juſtice:* The men of the world think men muſt be juſt in all their ways, and all their dealings; and though it be true there may be juſtice where there is onely morality, yet there can be no Religion where there is not Juſtice, for Religion teaches Juſtice more then *morality* does; it is a ſhameful thing for men that make profeſſion of Religion, not to be raiſed above moralities: now when the men of the world that have skill in this, ſhall ſee that godlineſs teaches men to be juſt, and

that make profeſſion, give too too much advantage for it. Cap. 23.

Secondly, labor for an eminency in performing the duties of your relations, and your callings. As *wives* ſhould fulfil their duties, and every one be faithful in the duty that God requires of their places, and if this be not in you, you may talk your hearts out of the excellency of communion with Gods people, they will not believe you: And therefore the Apoſtle, when he urges the Church of God ſo to walk as to convince others; mark how he inſtances in the duties of relation, 1 *Pet.* 2. 12. *Having your converſation honeſt amongſt the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation:* But what good works muſt we do, which they beholding ſhall glorifie God in the day of viſitation? You ſhall finde he inſtances in the duties of *relation*, as between *Magiſtrates* and *Subjects*, *Maſters* and *Servants*, *Husbands* and *Wives*. 2.

And therefore, you *ſervants* that are under ſubjection, eſpecially under carnal *Governors*, let them ſee, ſince you have joyned with Gods people, that you are more faithful and obedient then ever before, and that they never had any ſervant in their lives, ſo ſubject, and obedient, and faithful as you are, that did not make that profeſſion that you do. And ſo *wives*, carry ſuch reſpect, and ſhew ſuch humility towards your *husbands*, though they be naught, that they may ſay, Since my wife made this profeſſion of Religion, I finde it in her carriage; and ſo *children*. It is a wonderful ſhameful thing that any *ſervant* or *childe*

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childe, that is but civil, ſhould go beyond a godly ſervant or childe in diligence, and obedience, and faithfulneſs; ſays *Jerome*, What a ſhameful thing is it, *That faith ſhould not enable to do that, which Infidels are able to do?*

Ut non præſtet fides, quod præſtitit infidelitas.

3. Thirdly, The men of the world have skill in peaceable diſpoſitions, labor to be of a peaceable diſpoſition: *Bleſſed are the peacemakers*; let them not ſee rigidneſs in your ways. The Jews obſerve upon *Exod.* 25.3. that there was no iron amongſt the ſtuff of the Tabernacle: What do rigid iron diſpoſitions in Gods Tabernacle, in Gods Church?

4. Fourthly, they have skill in affability, and courteouſneſs; Religion does not teach men to be ſowre, but as courteouſneſs and affability is a moral vertue, ſo it is to be carried in a higher way in Chriſtians then in others. Many men who have no grace, ſeem to car-

Sixthly, be bountiful, and liberal: The men of the world having skill in theſe things, and they ſeeing no eminency of theſe in you, they ſay, Let them make what profeſſion they will in thoſe things we have no skill in, we believe them not, they are a company of falſe hearted people. Cap. 23. 6.

Fifthly, if you would walk ſo, as to draw others in love to communion with you, labor to manifeſt the power of godlineſs, by doing ſuch things as the men of the world cannot do; if the men of the world can ſee, that men that make profeſſion of Religion are able to do that they cannot do, they ſee now there is ſome reality in Religion. You know how it was with *Pharaoh* and his *Magicians*; all the while *Moſes* wrought ſuch things that *Pharaohs Magicians* could do, *Pharaoh* was not convinced; but when *Moſes* did ſuch things, that the *Magicians* could not do, this convinced them: and ſo for you to do that the men of the world do, or can do, this does not convince them; ſays Chriſt, *If I had not done ſuch things as no man did, you had had no ſin.*

What is it to do thoſe things which the men of the world cannot do? *Queſt.*

Firſt, the reſiſting of *ſtrong temptations*; every ſlight temptation overcomes them, but when they ſhall ſee you ſtand out againſt powerful temptations, they ſee you have a power beyond theirs. When *Nebuchadnezzar* ſaw the three Children *in the fiery furnace,* and they were not touched by the fire, he was convinced; ſo when the men of the world ſhall ſee you in the midſt of prevailing temptations, and you keep your ſelves untouched, they will be convinced, and *Anſw.* 1. Wherein a *Chriſtian* outſtrips the men of the *world.*

Cap. 23. and ſay, *Surely there is a power* with theſe *that we have not.*

2. Secondly, the overcoming of *ſtrong paſſions*, this convinces them: When as thoſe you live withal, ſhall know there was a time you were outragious, and forward at every thing that did diſpleaſe you, and ſince God hath wrought on your hearts, you can be *meek*, and *patient*, and thoſe paſſions and temptations cannot overcome you *now*, that did before. When Chriſt commanded the *winds* and *ſeas*, and they were ſtill *at his word*, they wondred and ſaid, *Who is this, that the winds and ſeas obey him?* And ſo, when you have ſtorms and paſſions ariſe in you, and you by the word of God can make all quiet, men will wonder, and ſay, *Who is this?*

3. Thirdly, if you be able to deny your ſelves *in your wills* and *ends*, this is a thing they cannot do; but

God, when it comes to our ſelves, and our own cauſes, we ſhould be the moſt yieldable people in the world. There is a time when we muſt contend with the world, our conſciences put us upon it, and the cauſe of God puts us upon it, and then they ſay we are ſtubborn proud ſpirits; now to take off this reproach, and to convince them, it is not ſelf-will; therefore when it is onely your own cauſe, yield to the utmoſt you can, and this will convince them, when you do not yield, that it is not for ſelf, but for God, and conſcience. Cap. 23.

Fourthly, do good for evil, this is that which the men of the world cannot do. We muſt labor to do ſome ſingular thing for God; if you onely do good for good, the Publicans can do ſo, but we muſt do good for evil. As it is reported of Biſhop *Cranmer*, they uſed to ſay of him, *If they would have Biſhop* Cranmer *their friend, let them do him ſome ill turn*: Do you not think how you may be even with them that have done you an ill turn, but rather go home, and all the way you are going, be muſing, and ſtudying how you may return ſome good to that man that hath done you wrong, and ſo you ſhall not be *even* with him, but above him; by this you ſhall *heap coals of fire upon his head*: This beſeems the people of God, that are the peculiar of God. It was a notable ſpeech that *Balaam* had in *Numbers* 23. 9. *Lo, the people ſhall dwell alone, and ſhall not be reckoned among the Nations*: They are a people peculiar amongſt themſelves; if they be ſuch a people as are ſo peculiar, as they muſt not be reckoned amongſt the Nations, then they muſt do ſuch things, as cannot be reckoned amongſt the ways and works of the Nations. 4.

Cap. 23. Nations. If we ſhould read all Authors of the Heathens, yet we may finde ſuch things in Gods people, as we cannot finde in all the Authors.

5. Fifthly, be *joyful in affliction*, rejoycing in God and Chriſt, then when all outward delight fails in very convincing: If people ſpeak ſo much of faith, *and living by faith* on the promiſes, and yet if they be croſt in any thing in the world; their hearts are as low and ſinking as the hearts of any; when men of the world ſee this, they ſay, Where is all their *faith?* But if they ſee when affliction comes, even ſuch as would make their hearts ſink, and the people of God carry them out chearfully, they will ſay, *Surely there is ſome real principle in them that we cannot ſee.* As *Juſtin Martyr*, when he ſaw the Chriſtians ſuffer ſuch great things ſo chearfully, ſays he, *Surely theſe men have more then the men of the world, they have other principles*, and ſo he enquired what maner

Sixthly, in the people of God there ſhould be *ſeriouſneſs* mixed with chearfulneſs, and the mixture of both theſe makes Religion beautiful; for if profeſſors of Religion will be merry, they preſently run into a lightneſs, and vanity of Spirit; and if they think to be ſerious, they preſently grow dumpiſh and ſullen; but if we could do ſo, be ſo chearful in our way, as to manifeſt ſeriouſneſs, and ſo ſerious, as to manifeſt chearfulneſs, this will be a mighty convincement to the world. Cap. 23. 6.

Seventhly, the men of the world cannot be humble in the encreaſe of *gifts*; but the more encreaſe of gifts Gods people have, the more humble they ſhould be. They ſhall ſee ſince the people of God did cloſe one with another, they are encreaſed in gifts; a poor boy, or girl, or ſervant, that underſtood nothing before, *now* they can underſtand more, and with their underſtanding their hearts are more humble then before; this is a great convincement, That in the exerciſe of your gifts, there may not appear much of *your ſelves*, but much *of God*, is that you ſhould much labor after in the exerciſe of your gifts; let them ſee that God hath acquainted you with ſuch divine myſteries, as ſhould make them admire; Gods people ſhould not onely labor to have words that are flat, but to have ſuch gifts, as that they ſhould know the ſecrets of God, and of their own hearts, and of the hearts of others. You know when he in 1 *Cor.* 14. that was ignorant came into the Church, and ſaw gifts ſo exerciſed, as the ſecrets of his heart were opened, he ſaid, *Surely God is there.* We ſhould not exerciſe gifts ſo, as to ſhew our parts in them, but exerciſe them in ſuch an humble maner, as to convince 7.

the

Cap. 23. the world of the excellency in communion with the Saints.

O brethren, labor to practice theſe things: O what a bleſſed thing were it that all of us might come to convert ſouls! Though *women* may not preach in the Church, they may preach abroad in their *lives*, and in their *families*, by their humble and godly converſations; 1 *Cor.* 7. 16. *What knoweſt thou, O wife, whether thou ſhalt ſave thy husband?* Labor ſo to walk, as ſome ſoul may bleſs God for you, and bleſs God for your joyning with his people: Heretofore I was a poor ignorant wretch, and minded nothing but to ſatisfie the fleſh, and heard many Sermons, and they never wrought upon me, but now I ſee the holy converſation of ſuch, this works upon me; No member of a Church ſhould ſatisfie himſelf, until he have ſeen himſelf to work upon ſome by his converſati-

others, there was ſuch a comfortable life in Cap. 23.
mmunion with ſuch, which made me venture
ch, and *now* I have found it made up to the full;
, half of it was not told to me: O let us not give
aſion to any to go and complain to God, and
I heard there was much good to be had in com-
nion with thy people, and thereupon I was con-
to venture much to enjoy it, and now I finde
ſuch thing, I finde nothing but jealouſies, and
nglings, and pride, and as much earthlineſs as
ere: If you give any occaſion to go to God,
to make his moan thus, it will go ill with you;
give occaſion to others to bleſs God for you:
efore let there be a ſweet union among you. It
promiſe in *Zeph.*3. *They ſhall ſerve the Lord with*
conſent, with one *ſhoulder*, ſo the words are:
very one of you ſhould ſet your ſelves to ſerve
Lord, quickning one anothers ſpirits, careful for
anothers good.
nd when you come together, bring your *living*
together: When you lay brands together, you
ot lay the dead ends together, they will never
le, but you lay the living burning ends toge-
, and ſo they kindle: And ſo when you come
ther, lay your living ends together, that when
go away, you may ſay, I feel my heart warm-
you ſhould never meet together, but that you
ht bleſs God for your meeting, and by this
ſhall ſhew there is a power in this Ordinance of
.
is obſervable, the great ſtrength that there is in
vil Ordinance, one would think there ſhould
nore in a ſpiritual Ordinance: How comes it

Cap. 23. to paſs, that two, that it may be a moneth or two before were meer ſtrangers, and yet they coming to joyn in marriage, if it be a true joyning, their hearts cloſe more together, then to *Father* or *Mother*, to their children, that came out of their own bodies, or *brother*, or *ſiſters* that lay in the ſame womb, they cannot have their hearts ſo knit together, as theſe two have: From whence comes this? From the vertue of Gods Ordinance; if it were not an Ordinance of God, it could not produce ſuch an effect: If *marriage*, which is an Ordinance of God in civil things, and ſo a civil Ordinance, have ſuch power to unite the heart, how much more ſpiritual *Ordinances*, and *communion*, which is the higheſt Ordinance for uniting the heart? and therefore we ſhould look for more then a natural power in it: For people to love one another, and to do good to one

CHAP. XXIV.

We ſhould ſatisfie our ſelves in communion with the Saints, and improve it to the utmoſt advantage we can.

AGain, another branch of the exhortation is this; if there be ſo much good to be had in this *communion*, labor to ſatisfie your ſelves in it, ſo as to take heed of breaking from it; the forſaking the aſſemblies of the Saints, is made by the Apoſtle an argument of Apoſtacy, *Heb.* 10. 25. *Not forſaking the aſſembling our ſelves together, as the maner of ſome is.* Do not think to go and make up your comfort with going, and joyning with the world. Certainly, when men that are members of a Church ſhall for form come and joyn with Gods people, but their conſciences tell them, when they are in the world, their hearts are more content and ſatisfied; this is an argument of a carnal heart, that hath dallied with God. It is a diſhonor to godly men; as men that are raiſed to high priviledges, count it a diſhonor to company with thoſe that are mean. Thoſe who were free of the City of *Rome*, were not to be free of any other place. It is enough that we are Citizens of the *new Jeruſalem*, let us ſatisfie our ſelves in this. 6.

Godly men, though never ſo poor, are to look upon thoſe who are carnal, as baſe and vile, eſpecially to think to take ſatisfaction in *eating*, and *drinking*, and *playing* with them, when as there are ſuch holy Ordinances, and high priviledges with Gods people, to ſatisfie your ſelves in, and in thoſe your hearts

Cap. 24. withdraw from them; Certainly, your hearts muſt needs be very carnal and ſenſual: Can God take it well at thy hands, to go and ſhake hands with his enemies? *Job* 8. 20. God will not take the wicked by the hand; ſo it is in ſome of your books; Why then will you? Canſt thou be in any place where thou ſeeſt God diſhonored, and be merry? Certainly, the ſight of ſin, whereſoever it is committed, ſhould cauſe horror in the heart; thus it was with *David*, *Pſalm* 119. 53. *Horror hath taken hold upon me, becauſe of the wicked that forſake thy Law*: It ſhould make men forbear to come into ſuch company where they ſee ſin committed.

It is reported of *Mezentius* the *Hetrurian* Tyrant, that he deviſed this torment, to chain *a live man*, and *a dead man* together, and ſo whereſoever he went, he ſhould have the *dead man* to rot before

her them to the godly, labor to ſatisfie your ith Gods people.

nthly, if there be ſo much good in this way, o improve it to the utmoſt: *Wherefore is there in the hand of a fool?* This is a great price; y had ſeen the days that we have ſeen, how they have bleſſed God? what uſe would they ade of them? Seeing God therefore hath ou this opportunity, improve it: if you have vantage in your trading, you will improve it. heed of ſuch things as may hinder that good ay have in communion with the Saints: What y?

Cap. 24.

What hinders our profiting by the Saints communion.

firſt thing that I would forewarn Chriſtians is *ſullenneſs of ſpirit*, that makes them love *ineſs* rather then communion; and this is a- t many that have true grace: and certainly it ſometimes from abundance of pride, for if ome among others, they think they ſhall diſ- their weakneſs, and rather then they will diſ- their weakneſs, they will deprive themſelves that good which they might have. Conſider nfaithfully you deal with God, God hath you a talent, and you are not to wrap it up in a , but to uſe it for God. Again, it is a wrong Church, for your *gifts* are not your own, but hurch hath an intereſt in them, and therefore e to uſe them for their good. Again, you do wrong to the Ordinance of God, when you fer the contenting of a pettiſh humor, before rdinance of God. God threatens it as a ment, *Hoſea* 4. 16. *To feed his people as a Lamb arge place*; that is, to ſcatter them from the fold,

Cap. 24. fold, that they ſhould go one and one, as a *Lamb* bleating alone in the wilde wilderneſs: take heed you do not bring it upon your ſelves.

Danger of *ſolitarineſs.* Again, there is a great deal of danger in this ſolitarineſs of ſpirit.

1. Firſt, there will ſoon grow a wonderful drineſs, and barrenneſs of ſpirit: It is juſt with God to deprive men of *gifts*, that have not hearts to improve the gifts that God hath given them.

2. Again, you will be ready to run into error, and ſtrange conceits; for if you obſerve the workings of your hearts, you have ſtrange opinions of things, and think you are ſure of them, and when you come amongſt others, though you could not ſee the weakneſs of your opinions, others can quickly ſee them, whereas if you will not come amongſt them, but be ſtiff in your opinions, you may run into

have plain hearts, we will cloſe in all things. If a bladder be blown with wind, when you touch it or handle it, it goes away, but when it is pricked, it falls, and you may handle it: ſo hearts that are ſwoln with pride, will not cloſe as low humble hearts will. A ſwoln member is fit for nothing, but all members muſt ſerve that; As a gouty leg, all the members muſt tend that, but it is unfit to be ſerviceable to any: and ſo *a proud heart,* it expects every one ſhould attend it, but when it comes to be ſerviceable to any, it is unfit. Cap. 24.

Thirdly, take heed of *envying* at the gifts and graces of one another; the wicked men of the world do envy one another, becauſe the good they look upon as their laſt end, is ſo ſtrait, that if one have much room, the other is ſtraitned; but the godly need not be ſtraitned, their good is in God, and they have place enough to expatiate themſelves, and ſatisfie themſelves. If men were riding or ſailing in a narrow paſſage, they would envy him that were ſailing before them, that hinders; but in the Sea they do not envy them, becauſe they have room enough to ſail: So in Chriſtians that place their happineſs in God, where there is room enough, there ſhould not be envy. 3.

Fourthly, take heed of *pettiſhneſs*, and *frowardneſs*, or *paſſions*, theſe do darken communion: the meek ſpirit is fit for communion. *Moſes* ſuffered much for communion with Gods people, and indeed he was fit to get good, and to do good by *communion,* he was *the meekeſt man upon earth.* 4.

Fifthly, take heed of *ſelf-ends* in communion: when men are ſo politick, as to wheel about their 5.

Cap. 24. *own ends*, and not ſeem to aym at ſuch things, this hinders the ſweetneſs of *communion*, and though ſuch may carry things a while, as not to be diſcerned, yet at laſt they will be diſcerned to have ſelf-ends, and all will be ſhy of them. If you would have ſweet communion indeed, labor for open hearts to one another, that you may truſt one another.

6. Sixthly, labor ſo to *improve your communion now*, as every time you do enjoy it, it may make your hearts to ſpring, putting you in minde of that bleſſed communion you ſhall have with God, and his people; and think thus, If we finde ſo much joy, in enjoying communion with Gods people here, what will there be in that communion our ſouls ſhall have in Heaven, when we ſhall not onely have communion with ſome few of Gods ſervants, but with all *Abraham, Iſaac* and *Jacob*, and all the

any thing of God and Chriſt; but hereafter we ſhall ſee nothing but God in his Saints, we ſhall ſee the full glory of God ſhining in them; then the very bodies of the Saints ſhall ſhine more glorious then the *Sun*; How glorious ſhall their ſouls be then? There ſhall *then* be no more danger of fallings out, and frampold carriages, no more jealouſies and ſuſpitions, but we ſhall ſee the image of God perfectly in them; and we ſhall have perfect love to rejoyce in the ſalvation of any as in your own ſalvation, and then we ſhall be with them in all holy exerciſes: It is good to be with Gods people, to trade with them, but better to be with them to *pray* with them, to receive *Sacraments* with them; the better the exerciſe is, the better it is to be with them: Then what is it to enjoy communion with them, and to be always in holy exerciſes, always ſinging praiſes *to the Lamb*, and giving glory to him *that ſitteth on the Throne for evermore*, bleſſing God for the great Myſtery of the Goſpel? And therefore improve your communion ſo here, as not onely to put you in minde of your communion hereafter, but to prepare and fit your ſouls for it: And thus is this point finiſhed; and now we are come to the ſeventh and laſt Doctrinal point, out of *Moſes his Choice*, which is from the laſt words of the Verſe, *Then to enjoy the pleaſures of ſin for a ſeaſon.* Cap. 24.

The Doctrinal Concluſion is this:

CHAP.

Cap. 25.

CHAP. XXV.

What ſoever is but for a ſeaſon, cannot ſatisfie a gracious heart.

Doct. 7. THat *whatſoever is but for a ſeaſon, cannot ſatisfie a gracious heart*: Or, *Nothing but that which is eternal, can ſatisfie a gracious heart.*

Moſes, if he would have been ſatisfied with any thing that abided but for a ſeaſon, he might have had ſatisfaction enough; but his heart was ſet upon eternity, and therefore could have no ſatisfaction in things that were but for a ſeaſon. St. *Paul* ſays in 2 *Cor.* 4. 18. *We look not at things that are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.* We do not ſo much as look at

That nothing which is but for a ſeaſon, can ſatisfie a heart rightly principled, appears:

Cap. 25. No temporal thing can ſatisfie a *ſpiritual heart.*

Firſt, becauſe there is no proportion between an immortal ſoul, and fading tranſitory things; indeed the ſenſitive ſoul that does depend upon the preſent temper of the body, that is ſatisfied onely with preſent things, and the reaſon is, becauſe it depends upon that which is preſent; but the rational ſoul being immortal, and not depending upon any ſuch thing, whatſoever it be that continues not for ever, cannot ſatisfie it.

Secondly, a gracious heart knows the things of eternity after another maner then any other does, God hath revealed eternal things to it, and upon the ſight of thoſe eternal things, it comes to know it is taken off from all temporal things; for all temporal things, be they never ſo glorious, yet in compariſon of eternal, they are but as the point of a centre to an infinite circumference: Indeed while a man knows no better then temporal things, the heart is let out upon them, as the greateſt good, but when it comes to know the things of eternity, the heart is greatned, and all temporal things are but ſmall to that ſoul; when it comes to know what an eternal God is, and what an eternal crown is, and an eternal inheritance, when it knows that God does intend to communicate himſelf eternally to his creature, it cannot be ſatisfied, unleſs it knows it ſhall live to enjoy thoſe things that God ſhall communicate eternally. 2.

Thirdly, a gracious ſpirit hath received an eternal principle within it, that does work the heart beyond things for a ſeaſon, that works the heart all to eternity; for the work of Grace that is in the ſoul, it is

Cap. 25. is begotten of the immortal ſeed of the Word, and it is an eternal principle, that is infuſed by God into it, and therefore it works beyond things that are for a ſeaſon; every creature works according to the nature of its principles; as ſenſitive creatures according unto ſenſitive principles, and rational creatures according unto rational principles, but grace is beyond reaſon, and is of an everlaſting nature, and therefore it works the heart beyond all that is but for a ſeaſon.

4. Fourthly, a gracious heart cannot be ſatisfied with things that are but for a ſeaſon, becauſe God hath loved ſuch a heart with an eternal love, and there is the impreſſion of the ſame love in the ſoul, that carries the ſoul to God in ſome meaſure with that love wherewith it is loved, that cauſes the ſoul to love God with an eternal love, and not to be ſa-

uch as an infinite power can let out for pre- Cap. 25.
l, yet this does not ſatisfie the ſoul, unleſs
re it infinitely for duration; for an enlight-
knows that it is not capable to hold that
t an infinite God can, and hath a purpoſe to
icate to his creature, if it ſhould come all
therefore it deſires to enjoy communica-
hat good it is capable of to all eternity.
e good from God is not ſufficient, except
ived in an infinite way; now it cannot receive
g infinite for the preſent, and therefore it
e it in an infinite way in regard of duration.
, there is nothing that is but for a ſeaſon, 6.
e a gracious heart, but it muſt be ſome *eter-*
, becauſe ſuch a one hath received light
d to underſtand the infinite conſequence of
to make any good to be infinite, or any evil
nite: When as one enjoys any *good,* and
ſhall continue infinitely, it makes that pre-
l to have a kinde of *infiniteneſs in it*; and
evil, if there be any evil upon the heart;
ne evil ſhould be never ſo little, yet if it be
nd the ſoul knows it muſt continue infinite-
s a kinde of *infiniteneſs* to every moment;
s the principal thing that makes the miſery
mned to be ſo miſerable, and the happineſs
dly ſo happy; they are not onely *happy*
able, becauſe they ſhall be happy and *mi-*
r ever, but becauſe they know there is *con-*
happineſs, and in miſery; their knowledge
that which puts infinite weight upon every

e a beaſt ſhould have happineſs ſuitable to
its

Cap. 25. its nature for eternity, that would come infinitely ſhort of the happineſs of a rational creature, that knows wherein happineſs conſiſts, and what eternity is; for the beaſt enjoys nothing but the preſent happineſs, but a reaſonable creature it hath happineſs for the preſent, and it can by the thoughts of the minde fetch in the infiniteneſs of the duration, and put it upon the preſent content it receives, and ſo have infinite ſatisfaction every moment: And ſo for miſery; it were not ſo much if God by his power ſhould hold a brute beaſt in the fire eternally, as if a man were in miſery; becauſe though it hath pains, yet it hath no thought of future pains, but what it now feels: But if a rational creature be in miſery, by the thoughts of his minde, he can fetch all the pains that ſhall be in hundred thouſands of years, and put them upon that inſtant, and this makes it to be mi-

ıſequence of eternity, ſees it as an infinite O- Cap. 25.
that it is lanching into, and muſt for ever
ı: Now if a man were to go a voyage in the
:ean, that he muſt go thouſands of miles,
ıe be content that he had made proviſion of
Veſſel, that he could make ſhift to get over
arrow water with? ſo it is here; yea, this ſi-
le comes ſhort of the expreſſion of the folly
that knows any thing concerning eternity, to
o ſatisfie themſelves in any thing that is but
aſon; for any thing that is but for a ſeaſon, let
ır as long a ſeaſon as you will, if it were for
Selahs ſeaſon, that is but as ſome ſmall Brook,
hat is this to the going of many thouſand
ı the infinite vaſt Ocean? and therefore a gra-
eart knowing the vaſtneſs of it, except it hath
ome proviſion for it, can never be quieted with
can enjoy for a ſeaſon.

nthly, a gracious heart cannot be ſatisfied in 7.
ng that is but for a ſeaſon, becauſe there is no-
hat is but for a ſeaſon, but it can make the
it as really preſent; If ſo be that the end of
that are but for a ſeaſon were preſent, they
ıot ſatisfie: Now a gracious heart makes the
all things that are but for a ſeaſon to be really
: If *grace* enables a man to make the things
d, and eternal things to be *preſent*, much
will grace in the heart make the end of all
y things to be *really* preſent: Now a gracious
eing wiſe, and conſidering, and looking upon
ıings that are but for a ſeaſon, as if the end
:re; hence it is that it hath the ſame judge-
ɔf things that are but for a ſeaſon now, as it
ſhall

Cap. 25. No love can be ſatisfying, when I love *tanquam ofuros.*

ſhall have when the end of all ſhall be: Now when the end of all things we enjoy for a ſeaſon is come, then every man will ſee the vanity of them, and cry out of them, and ſay they will not ſatisfie: Yea, we ſhall not onely ſee the vanity of them, but in ſome reſpect ſee it a greater miſery, then if we had never enjoyed them; now that thing which will not onely fail us, but when it ſhall fail us, it will be a greater vexation to us that we had them, then if we had never enjoyed it, certainly they which know this cannot be ſatisfied with it.

8. Eighthly, a gracious heart makes uſe of all the experiences that it hath had of the vanity of the creature, of all things that are but for a ſeaſon; when God in the way of his providence gives to one that is gracious, experience of things, he will treaſure up his experience: vain light hearts, though God

Auguſtine ſays, The ſoul cannot enjoy any thing freely with ſatisfaction, unleſs it can enjoy it with ſecurity: Now when the ſoul enjoys a thing for a ſeaſon, it cannot be ſatisfied, becauſe it muſt be ſolicitous to provide ſomething when that is gone, which it hath for the preſent. So that theſe arguments being put together, you may ſee evidently, Nothing that is for a *ſeaſon* can give ſatisfaction to a gracious heart. Having laid theſe things in the explication of the point, all that we have to do is to apply it. Cap. 25.

Hence we may ſee the excellency of a true gracious ſpirit: where there is graee in the ſoul, it puts a wonderful excellency upon the ſoul, as in many other reſpects, ſo this one does wonderfully declare the excellency of a gracious heart, that it is ſo *raiſed*, ſo *enlarged*, ſo *greatned*, that nothing that is for a *ſeaſon* can ſatisfie it, but it looks for things *beyond* a ſeaſon. Let all the world, the things that are in Heaven and Earth, preſent themſelves to the ſoul to ſatisfie it, the ſoul will ſay, *What are you*, *temporal* or *eternal?* If the anſwer be given *temporal*, the ſoul rejects them, and puts them off as too mean things to be ſatisfaction for it; If you had brought *eternity* with you, ſays the ſoul, I could have embraced you, and cloſed with you, and have been ſatisfied in the enjoyment of you, but if the inſcription of eternity be not in you, you are too mean for me, my happineſs is not here, I muſt look higher, I am loſt for ever if I do not look higher then theſe things. When *Baſil* was offered money and preferment to tempt him, he anſwers, *Give money that may laſt for ever, and glory that may eternally flouriſh.* *Use.*

Pecuniam da quæ permaneat ac cõtinuò duret, gloriam quæ ſemper floreat. Baſil in 40. Martyrs

Cap. 26.

CHAP. XXVI.

Perſwaſions to take off the heart from temporal things.

2. SEcondly, hence let us all make uſe of this Argument, to take off our ſpirits from all earthly things that are here below; Let us look upon all things in the world as under this notion, that they are but for a ſeaſon, and let us improve this argument to the utmoſt that poſſibly we can, for the working our hearts off from the things of this world. The beauty of all worldly things is but as a fair picture drawn upon the Ice, that melts away with it; *The faſhion of this world paſſeth away.* When *Alexander* ſaw himſelf wounded, and in danger of death,

[redacted]

Cap. 26.

Scripture argument: there is nothing but *uncertainty, mutability, vanity*, upon every creature that is here below. The faſhion of the world paſſeth away, and the luſtre of it; there is no enduring ſubſtance here: Thoſe in the *Hebrews* were content to part with any thing that endured but for *a ſeaſon*, ſo they might have an *enduring ſubſtance*: and ſo *Abraham looked for a City that had foundations*, Heb. 11. 10. theſe cities have no foundations.

All earthly things are like the earth it ſelf, it hangs upon nothing, *Job* 26. 7. and therefore there can be no certainty in them, no continuance in the enjoyment of them: neither will the things of this world abide, they periſh in the uſing of them, and that which periſhes in the uſing, we muſt not ſet our hearts upon. Its the expreſſion of *Gregory Nyſſen*, The things of the world are as if a man were writing upon the water with his finger, as any thing is written, the impreſſion vaniſhes, and nothing appears; not as one were writing upon the ſand or duſt, which although any little wind blows ſmooth, yet it ſtays a while till the wind riſeth: So the creature is not *vain* onely, becauſe it leaves us after a while, but the comfort of the creature leaves us in the uſing.

Nulla res longa mortalium eſt, omniſque fœlicitas ſeculi dum tenetur amittitur. Hieron. in Eſay 38.

Seneca ſays, *We live amongſt things that are periſhing*. We hear much of the vanity of the creature, and we can ſpeak much of it, but how is it improved? how if you periſh eternally for ſetting your hearts upon theſe things? and notwithſtanding all your talk, this dreadful noiſe ſhall be heard from you, *We have loſt eternity, for ſetting our hearts upon things that were for a ſeaſon*. It is a notable ſpeech that *Ambroſe* hath; *Why will you make that which*

Inter pericula vivimus. Cur ea quæ ad uſum diuturna eſſe non poſſunt, ad ſupplicium diuturna depoſces? Ambroſe in Luc 4. T. 5.

Cap. 26. *cannot be eternal* for uſe, *eternal for puniſhment?* It is fading, in regard of the uſe, but it proves to be eternal in regard of the puniſhment.

Therefore when any temptation comes, to draw your hearts to any thing that gives content to the fleſh for a ſeaſon, O that you might improve this Argument to reſiſt the temptation! What, ſhall I while away that time I have to improve for eternity to ſeek after you, and take content and pleaſure in you? you are not onely *temporal* your ſelves, but you do hazard the loſs of eternal things, and hazard the bringing of eternal evils. And therefore do not think it much that I preſs this argument, becauſe it is ordinary: all that periſh, *periſh* becauſe they ſet their hearts upon that which is for a ſeaſon: and therefore though the knowledge of this in ſome general

ll be of underſtanding, I will open my dark ſaying: Cap. 26.
when you hear us ſpeaking of this argument,
ı ſay, This is an ordinary argument; but the true
›wledge of it is a dark hidden thing to the men
the world, and it is the work of the Spirit of
d, to make men know this truly: and when
d works any ſaving work upon the ſoul, he be-
s in this way, to ſettle upon the ſoul this truth,
at all the things that it hath ſatisfied it ſelf in, are
ing; and what is a year or two, to enjoy all
: contentments my heart can deſire, if then I muſt
gone, and bid farewel to all? have not I an im-
ırtal ſoul? and when ſhall be the time that I ſhall
›vide for eternity? And therefore I beſeech you
k into this argument, and ponder it a little more.
There are three *worms* that are in every thing of
world, to eat out the ſtrength of it, and make
ıding.
irſt, the worm that is bred in the natural princi-
s; the things that we ſet our hearts upon, are made
fading principles.
econdly, there is the worm of the *general curſe*
:t is come upon them by mans ſin.
hirdly, there is another worm, and that is the
ticular curſe that we bring upon the creatures, by
: own proper ſins, as eſpecially when we ſet our
ırts upon any fading tranſitory things below: all
ıgs in the world are ſubject to vanity by the *gene-*
curſe, but the *particular curſe* makes them more
ı: and ſhall we think to ſatisfie our ſelves in the
ıgs of the world, that have theſe *three worms*,
ſing upon them continually, to eat out the ſtrength
them?

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What are your hearts upon? I urge it upon you as in the name of God, and answer in your secret thoughts, What are your hearts upon? either upon things that are for a season, or eternal? Things that are eternal, you look upon them as high notional things, that never took up your thoughts much: but to go into company, and eat, and drink, and laugh, and get money; these are the things that are but for a season, and these your hearts close with, and bless themselves in. What are become of all those that have had as great dealings, and as many merry meetings as you, and have satisfied the flesh as much as you? they are gone, rotten in their graves, and their souls it may be crying under the wrath of an infinite God, and all their bravery and delight at an end; would you be in their condition? It is a good observation of *Abulensis*, to shew to us the vanity

Abulensis in 2. Regū c. 19. & 20. & in c. 17. q. 21

Quoties juxta sepulchrum divitis transitis, rogo vos ut diligenter inspiciatis, ubi sunt eorū divitiæ vel ornamenta, ubi gloria, ubi luxu-

were, and know they do cry unto you; O you Cap. 26.
why do you ſeek ſo much to ſatisfie your ſelves
ſe fading things, and heap upon your ſelves
ion, to attain happineſs for your ſelves in theſe
s? Conſider our bones here, and be ſtruck with
iſhment, to abhor your luxury and covetouſneſs;
ays he, they cry thus to you, *You now are, and*
re, and time will be, when you ſhall be what
.

d then conſider with your ſelves, what a dole-
ndition that man is in, that hath ſet his heart
things that are for a *ſeaſon*: When thoſe are at
id, he may ſay, Now the thoughts of my heart,
ll my hopes are at an end; now I muſt bid an
al farewel to all my comforts, to *husband*, and
and *neighbors*, and *friends*, and *companions*;
l never meet with you more, and never have
and jollity, and ſporting, and gaming any
, but I muſt bid farewel to all, the *Sun* is ſet,
he *ſeaſon* is at an end for all my comfort, and
e me I ſee an infinite vaſt Ocean, and I muſt
into it; Lord, what proviſion have I for it?
t a dreadful ſhreek will that ſoul give, that ſees
inite Ocean it muſt lanch into, and ſees no pro-
that it hath made for it? Indeed thoſe that
and are beſotted, and know nothing of this
te Ocean that they muſt lanch into, they are
troubled; but thoſe that dye, and their conſci-
are enlightned, they have given a moſt dread-
reek, to ſee themſelves lanching into an infinite
n of ſcalding Lead, and muſt ſwim naked in it
er.

d therefore improve this argument, to take off

Cap. 26. your hearts from things below, and ſay, What good will it be to me that I have been merry, and would have my will? I came to hear the word, and that was working to pull my luſt from me, but my heart was ſet upon my luſt, and I would have it: When my luſt ſhall be at an end, what good will it be to me, to remember I had my luſt and pleaſure, and delight? This will afford little comfort after it is gone: You may live a year or two, and be drunk many a time that while, and have pleaſure in uncleanneſs, and beſot your ſelves; conſider, many have had pleaſures in the fleſh, that now are gone, and within two or three years it may be ſaid of you, Such a one was at ſuch a Sermon, and heard, That all things that endure but for a ſeaſon would not ſatisfie, and now he is gone; and if you will ſatisfie your ſelves in theſe things that are for a *ſeaſon*, you may cry out

have I made my ſelf a bond-ſlave to Hell for ever! One who was made according to the Image of God, who had means for eternal life, yet now am undone for ever! It is reported of *Pope Sixtus* the *fifth*, that he ſold his ſoul to the Devil, to enjoy the glory and pleaſure of the Popedom for ſeven years: What infinite folly poſſeſſeth the hearts of the children of men, who were made for eternity, to venture eternal miſcarrying for a few years, yea, a few hearts contentment to the fleſh! The Lord keep us from this deſperate folly.

Wherefore when we finde our hearts beginning to be let out upon any temporal good, make uſe of this argument, and let us muſe with our ſelves, This content and pleaſure we have, but will it abide? I was made to abide *for ever*, I was made for that good that muſt abide for ever. What are a few years here? Thoſe who abide longeſt in the enjoyment of health and proſperity, their time is but as a *bubble*, they are gone, and the memory of them is periſhed. *Pliny* ſays, there was a miraculous example of one *Xenophilus*, who lived a hundred and five years without ſickneſs: But what is this to eternity? *lib. 7. cap. 5.*

There is a notabe ſtory of *Theodorus* a yong man, there being a time of great feſtivity and jollity in *Egypt*, and there was a great deal of feaſting and muſick, and delight in his fathers houſe: The yong man withdrew himſelf from all the company, and got alone, and fell a meditating thus, *Here is delight and content to the fleſh, I may have what I will deſire*, but *how long will it laſt?* And upon this meditation, thinking with himſelf, this will not hold long, he with-

Cap. 26. withdrew himſelf into a room private, and fell down upon the earth, and with many tears cryed out thus unto God in prayer; *O Lord,* (ſays he) *my heart is open unto thee, I indeed know not what to ask, but onely this, Lord let me not dye eternally; O Lord, thou knoweſt I love thee, O let me live eternally to praiſe thee!* And when his mother came to him, and would have had him come to the reſt of the company that were bidden, he made an excuſe and would not, onely upon this meditation, becauſe he ſaw this would *not hold.*

O that God would faſten theſe thoughts upon you, when you are in the midſt of your delights; But will this hold? Is not this one thing that is ſpoken of amongſt the reſt, that is but for a *ſeaſon?* Think alſo upon this conſideration; Theſe things that are in the world, if they were a thouſand times more then they

to borrow ſucceſſion to make them comfortable, it is the *end* of ſome, and the *beginning* of others makes them comfortable, and not the continu- of any outward comfort; as now the laying oft down-bed, is eaſie and comfortable, and htful; but if one were condemned to this, to ere forty years together, and never to come out, uld be a torment, but to lie eternally it would be , ſo that *eternity* puts a miſery upon the com- : And ſo take any one comfort, and to be tyed at, if there were not a ceaſing of one, and the nning of another, the comfort would be miſe- ; and the reaſon is, becauſe the comfort is ſo y: But the enjoying of God, the eternity of it es it comfortable; we ſhall as much delight in omforts we have enjoyed of God, after we have yed them hundred thouſands of years, as we did ſt moment we entred upon them.

t further, let us turn the conſideration of this r, to take off our hearts from the things below, t to be troubled much for any affliction and mi- we have here, for they are but *for a ſeaſon*; the for a *ſeaſon*, takes away the comfort of the ure, and the being for a *ſeaſon*, takes away the rneſs of affliction: Is there any affliction upon ? think this is not *eternally* though, this is *not*

This is the great complaint of a ſoul in the of trouble, *O how long ſhall it be? for ever?* ſo we cannot ſay of any afflictions here in this d, that they ſhall be for ever. In *Dan.* 11. 25. king of the great affliction of the Church, this ought to alleviate all, *yet the end ſhall be at the appointed*; ſo long as a man can look to the *end*

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Qui æternitatem mente concepit, nullos horret exercitus, non terretur turba, nullis ad timorem minis agitur. Sen. ep. 103.

&

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of an evil, it is not much, it is for a ſeaſon; if he can but ſee banks, he is well.

Yea, and the evils that we do endure here, as they are but for a *little ſeaſon*, ſo they are but in the *due ſeaſon*, they are in this ſeaſon, and that is that which ſhould comfort us; becauſe there is not ſo much danger in any thing we ſuffer here, while we ſuffer it in this ſeaſon. Suppoſe any of you had your Ship leak, if it leaks when it comes into harbor, though it be an evil to you, and brings trouble, yet you comfort your ſelves in this, It is not in the main Ocean though: If I had had this leak in the main ſea, what had become of me? and ſo for troubles and ſorrows, you may ſay, *It is upon me*, but bleſſed be God, it is upon me here; Indeed if it ſhould prove to be upon me eternally *hereafter*, it were a great evil, but it is *here*. S. *Auguſtine* ſaid, *Here Lord cut me, do*

Hic ure, ſc. en: Ibi

e to be croſſed, but of all things he could not r it, *To be kept from ſleep*, and *to awake in the dark*; being ſick, he was *kept awake* in the night, and ld not ſleep, and he began to have theſe thoughts, think, *What, is it ſo tedious for to be kept from p one night, and to lie a few hours here in the k? O what is it to be in torments, and darkneſs rlaſtingly! I am here in my houſe upon a ſoft bed he dark, kept from ſleep but one night; O to lie in ves, and in darkneſs for ever and ever, how dread- will that be?* And this was the means of the iverſion of that *young man*, that was given to all ner of luſts before.

) that the Lord would ſettle this argument upon , ſo as to work it every way to be uſeful; for r *pleaſures*, they are but for a *ſeaſon*, why ſhould t my heart upon them? And for *ſorrows*, if thoſe grievous, if a fit of the *Stone*, or of the *Stran-y*, or the *Fever* be ſo grievous, what will that be e *eternally* ſcalding in the wrath of God? Thus ſee the conſideration, That things are but *for a on*, how uſeful it is for to take our hearts from n, and to uphold our hearts in any evils and trou- that we ſhould endure.

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CHAP. XXVII.

Exhortation to ſeek after eternal things.

THe laſt Uſe, is an Uſe of Exhortation, that ſeeing nothing that is *for a ſeaſon*, can ſatisfie the heart, what remains but that we ſhould ſeek after that which is *beyond* a ſeaſon, for the ſatisfaction of our hearts? Look at the things that will ſatisfie an immortal ſoul, let it be of the largeſt extent that can be, theſe cannot upon this ground, becauſe they are but *for a ſeaſon*: Then let our hearts be after *eternal things*. I am this day to ſpeak to divers hundreds of you here, that muſt every one of you live *in eternity* one way or other, yong and old, you muſt live in a time *beyond* this ſeaſon: Now having to ſpeak to you that muſt live eternally, this is that which I have to do. To get your hearts up to

prevailing thoughts, they are over-awing thoughts, ſoul ballacing thoughts, that would ballaſt our hearts; they are infinite pertinent thoughts, that do infinitely concern us. You that have had a company of ſleight thoughts, and have ſet the ſtrength of your ſpirits in thinking of chaffy things; O this day here is an object preſented to you, to help you againſt ſleight thoughts: This one word *Eternity*, and the thoughts of *this word*, may be enough for you, to baniſh vain and chaffy thoughts away for ever; it concerns us to have the ſtrength of our ſpirits buſied about this.

There is a requeſt that I have to every one of you, and I will put it as fair, and eaſie, and low as may be, becauſe I would not have it denyed; that is, That every one that God by his providence hath brought this day here into this Aſſembly, would reſolve in their own thoughts, and covenant with God, to ſpend but one half quarter of an hour in meditating of eternity every day; there is no ſuch great difficulty in it, to have ſuch thoughts as theſe renewed every day: *This body of mine*, though frail and mortal, *it muſt live for ever*, and *this ſoul of mine*, it *muſt live eternally*; I have ſpent a great deal of time in ſeeking after contentment to my fleſh for the *preſent*, but, *O Lord, what have I done to provide for eternity?* The renewing of this daily, and ſetling of this daily upon the heart, what might it do? It cannot be imagined what it might do: Precious are the thoughts of *eternity*, ſo precious, that there is many a ſoul, that would not for a thouſand worlds, but have had thoſe thoughts to be ſetled upon them; ſo precious, as many ſouls are now in Heaven, mag-

nifying

Cap. 27. nifying and bleſſing of God, that they had ſuch ſerious thoughts of *eternity*, before they left this world.

Certainly, until you come to have your thoughts ſetled in ſome meaſure upon *this*, you do not underſtand *wherefore* you were born, nor unto what you were born; you never have done any thing to purpoſe about the great buſineſs that God hath ſent you into the world for, until you come to have ſerious working thoughts about *eternity*: you have had all this while a ſeduced heart, that hath deceived you, and all your life hath been a dream. If God ſhould begin to dart thoughts into your hearts, and ſtick them upon your minde, about this argument, *now* you begin to live, and to awake, it were not poſſible that any luſts ſhould ſtand before theſe thoughts: you complain often of weakneſs, and that you meet with temptations that are very ſtrong, behold here a means to reſiſt ſtrong temptations, to ſtrengthen

lency of *a rational creature*, that it hath any notion about any thing that is *eternal*: Now that God hath made *us* of ſuch a nature, and no creature elſe, but *us*, and *Angels*, ſurely there is ſomething in it: Mens hearts do naturally deſire *eternity*, and think this is good if it might *laſt*. That is very obſervable therefore that we have in *Hoſ.*14.5. concerning Gods expreſſion of himſelf to his people; where he would expreſs himſelf ſo as to ſatisfie his people, he ſays, *I will be as the dew unto Iſrael, he ſhall grow as the Lilly, and caſt forth his roots as Lebanon.* The *dew* and the *Lilly* are ſweet things, but the *dew* though it be ſweet is quickly gone, and the *Lilly* is ſweet, but it is obſerved by the *Naturaliſts*, that the *Lilly* does not take much *root* in the earth, therefore mark what follows, and he ſhall *caſt forth his roots* as *Lebanon*; you ſhall have the ſweetneſs of the *Lilly*, but you ſhall have *the roots of Lebanon*; *Lebanon* was the place of *Cedars*, and the roots of Cedars are deep. *They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine.* It might be ſaid the corn laſts but *a year*, therefore God adds, *and grow as the vine*; the *Vine* does not onely bud, and ſend forth his branches and grapes one year, but the next year, and the next year *it continues*: therefore that God might preſent his mercies fully to the hearts of his people, he does preſent them in this ſatisfying way, that his mercies ſhall be abiding mercies. Why ſhould we be as Children, to run after bubbles? Men ſeek after inheritances, and to have things made ſure for perpetuity, ſo it ſhould be with us.

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7 Hoſ. 14.

Secondly, let us look upon things that are *beyond* 2.

Cap. 27. this ſeaſon, that are *eternal*, becauſe that in theſe times of the Goſpel, God hath revealed *eternity*, and eternal things abundantly more clearly then ever they were revealed in the *Law*: in the time of the Law there was little made known concerning *eternity*, but the times of the Goſpel being renewed, now the *treaſures* of eternity are opened; Immortality is brought to light by the Goſpel, 2 *Tim.* 1. 10. Now the glorious things of eternity are ſet before our eyes, and we the Miniſters of God are commanded to preſent them to you, and you living under the Goſpel, where you hear ſo much of eternity revealed, it would be dreadful if you ſhould be deceived with things that are but for a ſeaſon.

3. Thirdly, every one of you as you are born, are born with your backs upon *Gods eternity*, and your faces towards *hells eternity*, and therefore you had need look beyond things that are but for a ſeaſon, and

that is called forth by God, ſuddenly to lanch into this Ocean; If God call you ſuddenly before you be ready, what will become of you? now you may be near it. You that are old are certainly near it, within a few years you muſt know what *eternity* means, you ſhall know a great deal of difference between things that are *for a ſeaſon*, and *beyond* a ſeaſon: and *yong ones* may, as we have daily examples; now you that are yong, conſider thoſe examples, and put the caſe, Suppoſe I had been called to lanch into eternity, when ſuch a one was called, had I been ready? what had become of me? O conſider how near you may be unto it, and therefore look not upon things that are *temporal*, but let your hearts be after things that are *eternal*. Cap. 27.

6. Again, conſider how happy thoſe ſouls would think themſelves that are in their eternal eſtates, and are miſcarried, if they had time to provide for *eternity* again. Many are gone, and ſnatched away from all things that are for a ſeaſon, and are ſwimming in the infinite Ocean of eternal miſery, and they look about them, and ſee vaſtneſs, no limits, no end, no land: If they could but come back again, and have their time again, how do you think would they carry themſelves about things that are but *for a ſeaſon?* do you think temptations would draw their hearts again? If company ſhould come to draw them to drinking, and uncleanneſs, would they yield then? they would with indignation caſt away thoſe temptations, and ſay, *God forbid I ſhould be drawn with theſe things, that are but for a ſeaſon*, I know what *eternity means*. O now you have time, improve this argument, and labor to provide for eternity: now

Cap. 28. prayers and tears may do you good for *eternity*; within a while, if you could let ſtreams of blood iſſue from you, it can do you no good, and if this argument prevail to get off your hearts *beyond* things that are for a ſeaſon, there will ariſe theſe two queſtions: *O that I did but know how it ſhould go with me eternally! O how ſhall I get eternal things to be my portion!*

CHAP. XXVIII.

How we ſhould know how it will be with us for eternity, *and what we ſhould do that it may be well with us eternally.*

1. IF you ſay, How ſhall I know how it ſhall be with

to me by the Word, the Lord hath preſented to me by his Spirit, the ſtrength and chief of my thoughts have been buſied about this argument. It is a good ſign, that God does intend good for that ſoul to *eternity*, whom he is pleaſed to poſſeſs with the thoughts of it ſo deeply for the preſent. Cap. 28.

Again conſider, could you not wiſh in your hearts, that you might live always? and that the content and delight in this world, in meat, and drink, and ſports do ſatisfie you, and you think your ſelves happy in the enjoyment of them; certainly God hath not yet ſavingly made known the things of *eternity* to you: Thoſe that God does prepare for his eternal mercies in Heaven, God does take off their hearts from all things in the world; that if it were put to your choice, though you might have a thouſand worlds, you would not have them for *your portion*; no, there are more glorious, more excellent things for my ſoul to have, and therefore God forbid I ſhould have my portion in *theſe things*, though they were to endure. 2.

Auguſtine brings in *Plotinus*, acknowledging it the mercy of God to man, that his ſoul is in a *mortal body*, that the body is not immortal, but that after a little time the bodies of men may be diſſolved, and ſo their ſouls be there for ever where the ſoul of the world is; that is his expreſſion. *De civ. Dei lib. 9. c. 10.*

3. A third Argument that it ſhall be well with you *for eternity*, is this, To know what *ſeeds* of *eternity* God hath begun to plant in your hearts. This is a certain truth, There is no ſoul that God intends eternal life unto, but God begins eternal life in this world. You know what St. *John* ſays, *He that hates* 3. *Ut ipſæ ibi ſerant ſemper, ubi eſt anima mundi.* Aug. de Civ. Dei. l. 9. Ca. 10.

Cap. 28. *his brother, hath not eternal life abiding in him.* Eternal life is begun in this world in all that ſhall be ſaved; therefore think with your ſelves, What ſeeds *of eternity* have I put into my ſoul? All common graces, and moral vertues are not a ſeed that will grow up to eternal life, but ſaving grace will; though it be under the clods for the preſent, it will grow up *eternity.*

4. Fourthly, Examine the Scriptures, look into the book of God, and ſee whether the Scripture ſpeaks well on your ſide, becauſe that in this Book, in this Scripture, there God hath revealed the *eternal counſels of his will*, and the great things about mans eternal eſtate: there is little in all the Book of the Creature, the Book of *Creation*, revealed of the counſels of Gods will, about bringing man to his eternal eſtate; but in this Book of the *Scripture* he hath re-

of theſe things; but when temporal things come in, and your hearts reſt upon them, without ſubordination to eternal things, this is infinitely dangerous. Cap. 28.

Secondly, make conſcience of the little time you have; O it is but a little time you have, let that be conſecrated and devoted to God: it is eternal happineſs that you look for hereafter, why ſhould you not be willing to ſpend as much of this little time for it as can be? 2.

Thirdly, labor to be exact in all that you do, for you are working for *eternity*. As *Zeuxis* the Painter, when he was askt, why he was ſo accurate in his Painting, ſays he, *I Paint for eternity*: Let us in our Chriſtian profeſſion be exact in our way, becauſe we live for *eternity*; There is nothing that does make men ſo accurate in their way as this; and let the men of the world know, that this is the reaſon of the exactneſs of the ways of Gods people, becauſe they know they live to *eternity*. Hypocrites, who in Religious duties aim onely at ſome *preſent*, ſome temporal good, they are not exact, they reſt in *out-ſides*; but the Saints who make *eternity* their aym, are exact in all things, eſpecially thoſe things that have a more immediate influence into *eternity*. 3. *Æternitati pingo.*

Fourthly, be ſure all you do, you do upon divine and *eternal* grounds, take heed of being carnal, and earthly in your ſpiritual ſervices; but in all duties in Gods worſhip, look to an eternal God, and let your *principles*, *aims*, *grounds*, and *intentions* be eternal. The Temple was called *Bethgnolam*, the houſe of *Eternity*; do all you do in the houſe of God, in his Ordinances, in order to *eternity*, that it may indeed be an houſe of *eternity* unto you. 4.

Cap. 28. Laſtly, be ſure you be conſtant, abide conſtantly to the end, do not onely *begin*, and now and then in a good mood, have ſome thoughts of a good life, and providing for your ſouls, but abide, be *conſtant*. And if you take theſe ways, by this you ſhall come to chooſe *Moſes Choice*. O that now in my winding up of all, by all that hath been ſaid, ſome ſoul or other may have cauſe to bleſs God in being inclined to chooſe the ſame *Choice*: If you would chooſe *Moſes Choice*, uſe *Moſes* argument, and this is the ſpecial argument that moved *Moſes* to make this *Choice*, he looked upon all theſe things as *for a ſeaſon*, and he looked upon *eternity*: O that you being moved by *Moſes* argument, you may this day be brought to chooſe *Moſes Choice*, that you may ſing *Moſes Song*, *Rev.* 15. 3, 4. *Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy.* O that *that Choice* by this argument were made that ſo you might ſing here-

Moſes his Choice.

The third Part.

Heb. 11. 26.

eeming the reproach of Chriſt greater riches then the treaſures of Egypt, for he had reſpect unto the recompence of the reward.

Chap. XXIX.

The Review of Moſes Choice.

E have finiſhed the *Choice* of *Moſes*, the argument upon which *Moſes* went in his *Choice*, and now we are come to this 26. verſe, where we have the *Review* of *Moſes* choice, looking back to ſee what he had choſen, to the conſent of it. He ſees that while he joyns himſelf with the people of God, and ſuffers affliction, he is like to meet with nothing but *reproach* and *ſcorn* for his labor; *this* he ſees, & yet he repents not: his judgement is not onely for his *choice*, but he does *eſteem of it* highly,

Cap. 29. *highly*, as accounting that reproach of Chriſt that he was to ſuffer, great riches; and the argument that here he hath, is the greatneſs of the recompence of the reward, *He had an eye unto the recompence of the reward.*

[*Eſteeming* the reproach *of Chriſt:*] *Reproach* is taken either materially, or formally; *materially*, ſo it may be taken for the *affliction* that he did endure with Gods people, that outward mean wretched condition that he was like to ſuffer with the people of God, this was the matter of the reproach. Or otherwiſe *formally*, the ſcorn, contempt, reviling, railing, and all the evil that ſhould be ſpoken of him when he had left the *Court*, and joyned himſelf with Gods people; and this formal kinde of reproach is that which is eſpecially meant.

Queſt. [*The reproach of Chriſt:*] How could that reproach that *Moſes* ſuffered be the reproach of

lency of *Egypt*; becauſe *Egypt* was a fruitful rich place, therefore they had a great deal of ſtrength, and power, and were lift up with pride; So *Iſa.*51.9. *vide Hieronym.* upon the place. The King of *Egypt* is called a Dragon in *the waters*: and the chief horſes that *Solomon* had, in 2 *Chron.* 9. they came out of *Egypt*; and the *Whore* in the *Proverbs*, *had her fine linen out of Egypt*. *Egypt* was a very fruitful Country, *Gen.* 13. 9. The fruitfulneſs of that place to which *Lot* turned aſide, is deſcribed to be the garden of the Lord, like the Land of *Egypt*: it is called by many *Horreum caterarum regionum*, the Granary of other Countreys: hence *Abraham*, when famine was in *Canaan*, went into *Egypt*; and after, *Jacob* in time of famine ſent his ſons into *Egypt*; it is ſaid of it, that they ſow almoſt every moneth. And being ſuch a flouriſhing place, all kinde of learning was there; and therefore in 1 *King.* 4. 30. where the greatneſs of *Solomons* wiſdom is ſet out, it is ſaid, it excelled the wiſdom of *Egypt*. In *Egypt* was treaſures of riches, and treaſures of ſtrength, treaſures of the riches of the earth, and treaſures of merchandize, and treaſures of learning, and yet *Moſes* eſteemed the reproach of Chriſt, *greater riches then all the treaſures of Egypt*. Now the points that ariſe from theſe words, are theſe:

Cap. 29.

Prov. 7. 16

Gen. 13.

First, that the people of God have been, and uſually are a people under *reproach*. 1.

Secondly, the reproach of Gods people is the *reproach of Chriſt*. 2.

Thirdly, a gracious heart is not only willing to bear reproach when God calls unto it, but in the cauſe of Chriſt, triumphs and rejoyces in that reproach it ſuffers. 3.

Fourthly,

Cap. 30. 4. Fourthly, the ſtrong argument that moves Gods people thus to do, is the *eye* that they have unto the *recompence of the reward*. To begin with the firſt, and that is this:

CHAP. XXX.

The condition of Gods people is a reproached condition.

Point 1. HAving now to handle this Doctrine, concerning the *reproaches* that are caſt upon Gods people, before I ſpeak a word concerning the point, I deſire to put this caveat, That none upon hearing the eſtate of Gods people being reproached, ſhall think to waſh away all juſt repre-

[redacted]

if they meet with unjuſt accuſations, and reproachful ſlanders, they may have the benefit of this, to think it is the uſual condition of Gods people to be reproached; but if any have been offenſive, and evils break out, they cannot have the benefit of this point, for more evil may be in them then appears; and thus I lay this caveat to pull up evil weeds, before I ſow good ſeed. And now to the Point. Cap. 30.

The condition of Gods people is a reproached *condition.* They have been a people ſubject to all maner of evil ſpeaking of them. This the Church of God complains of in *Pſal.* 79.4. they were not onely a reproach, but God himſelf gave them over to be a ſcorn and reproach. *Iſaac* that was the *ſon of the promiſe*, we know how he was reproached and contemned by *Iſhmael*: and it is obſervable, when the Apoſtle ſpeaks of the reproach of *Iſaac*, in *Gal.* 4.29. it is ſaid, *Iſhmael* perſecuted *Iſaac*; now that perſecution was nothing but his *mocking* and *reproaching* of *Iſaac.* We read of *Job*, a holy man, how lyable he was to reproach and contempt, *Job* 16.9,10. there you may read of the bitter reproaches he had from the abjects, ſuch as he would not ſet with his dogs, that had not bread to eat, and were driven from men to live among buſhes and nettles. In *Pſal.* 35. 15. *David* complains, *the abjects of the people made a ſcorn of him*; the baſeſt wretches that are, can finde a taunt, and mock at Religion; *reproachers* are the moſt baſe ſpirits. In *Nehemiahs* time, thoſe that ſought to build the *Temple* were ſcorned; in *Nehem.* 2. 19. it is ſaid, *Tobiah* the ſervant, one that had been but a ſlave, a baſe wretch, he comes and laughs them to ſcorn. And ſo in great mens houſes, if the Ma- Pſ. 44.13.

ſters

Cap. 30. *eſt.* And further, *the off-ſcouring of all things*; to be the off-ſcouring *of ſome things*, is not ſo vile, but *of all things*, the moſt *baſe*, and *contemptible* things, how vile is that? The word ſignifies the *dung-cart* that goes through the city, into which every one brings his filth, and caſts in: every one had ſome filth to caſt upon *Paul* and the reſt of the *Apoſtles*.

And in the *Primitive times*, the people of God were then a people under great reproach: What ſtrange things does *Tertullian* tell us they reproached them withal; as that in their meetings they made *Thyeſtes ſuppers*, who invited his brother to a ſupper, and preſented him with a diſh of his own fleſh; they charged them with uncleanneſs, becauſe they met in the night, (for they durſt not meet in the day) and ſaid, they blew out the candles when they were together, and committed filthineſs: they reproached

State. And *Joſephus* tells us of *Apollinaris*, ſpeaking concerning the *Jews* and *Chriſtians*, that *they were more fooliſh then any Barbarian.* And *Paulus Fagius* reports a ſtory of an *Egyptian*, concerning the Chriſtians, who ſaid, *They were a gathering together of a moſt filthy leacherous people*; and for the keeping of the *Sabbath*, he ſays, *they had a diſeaſe that was upon them*, and they were fain to reſt the ſeventh day, *becauſe of that diſeaſe.* And ſo in St. *Auguſtines* time he hath this expreſſion, *Any one that begins to be godly, preſently he muſt prepare to ſuffer reproach from the tongues of adverſaries:* and this was their uſual maner of reproach; *What ſhall we have of you, an Elias? a Jeremy?* And *Nazianzen* in one of his Orations, ſays, *It is ſo ordinary to reproach, that I cannot think to go free my ſelf.* And ſo *Athanaſius*, they called him *Sathanaſius*, becauſe he was a ſpecial Inſtrument againſt the *Arrians.* And *Cyprian*, they called him *Coprian*, one that gathers up *dung*, as if all the excellent things he had gathered in his works were but *dung.* Cap. 32. *Cyprianus, Coprianus*

And if we look into the ways of Gods permiſſive providence in theſe latter times; what reproachful, and ſcornful blood hath run in the veins of wicked men, and what horrid things hath been invented upon the moſt famous perſons of our latter times? As *Luther*, this report came to him, he being yet alive, That *Luther* upon his death-bed had recanted, and he deſired the *Sacrament*, and after he was dead, there was a fearful Earthquake that ſhook the place where he lay, and they ſaw the *Hoſt* he had taken, hanging in the Ayr, and when he was put into the Grave, they heard a great noiſe, but they

Cap. 30.

ſaw nothing, but a filthy ſtink aroſe, and his bo
was taken away. And ſo of *Calvin*; though he h
a ſweet death, yet was it ſaid by the Popiſh Par
that he was eaten up with worms, (as thoſe ſaid
David, An evil diſeaſe cleaves faſt to him :) and t
when he was to dye, he called upon the Devil, a
blaſphemed the name of God. And ſo *Oecolom
dius*, that he ſlew himſelf; and others reported, t
the Devil ſlew him. It were endleſs to name the
proaches that we finde of the ſervants of God t
were moſt eminent. Yea, I remember *Seneca* h
ſuch an expreſſion concerning Philoſophy; ſays
You are not yet happy, if the rout of people do
deride you; if you will be happy, prepare your ſel
to contemn being contemned. And an other *Ph
ſopher* ſays, *If one does but begin to ſet himſelf to
ſtudy of Philoſophy, he muſt expect to be ſcorned
derided.* Now if this be the wickedneſs of m

Nondũ fœlix es ſi nondũ te turba deriſerit. Sì beatus vis eſſe hoc cogita primũ contemnere ab aliis cũ

roach. Gods people are not for the braveries of world, and the glory of the world; and when y ſee their hearts are taken off from that which y count the bravery of the world, they contemn m. Cap. 30.

econdly, they look upon their ways as *irrational*: ere is no reaſon why men ſhould be ſo afraid of the ſt ſin, they are ſtricter then they need, and do more n they need: ſo that the more earneſt Gods peo- are upon their way, the more wicked men will rn them, becauſe they ſee them earneſt upon that ich they ſee no reaſon for. 2.

Again, they think the ways of Religion are but *ginary* things, and notions, and there is no cer- ity in them, and think it ſtrange men ſhould ſuffer things that are to come they know not when, l are they know not what: and therefore one gives t reaſon, why *Cyprian* was called *Coprian*, *becauſe gathered ſuch fables and tales*, (meaning the Go- l) as they termed them, *which they ſaw no rea- for.* 3.

ut eſpecially it does proceed from the *pride* and *ice* of wicked men; from pride, and ſwelling, and ying one at another; a proud and envious man ſeek to caſt diſgrace upon that excellency that ſelf wants, as *Licinius* who was joyned with *Ga- us* in the *Empire*, being ignorant himſelf, not be- able ſo much as to write his own name, he was an my to learning, and as *Euſebius* reports of him, called the liberal Arts, A publike poyſon and ilence. What was the reaſon that ſhould cauſe *ballat* and *Tobiah* to make ſuch a ſtir to reproach *hemiah?* Certainly the ground was this, *Sanballat* 4. *Euſeb. eccl. hiſt. l. 4 c. 13.*

Cap. 30. and *Tobiah* were in *Samaria* with a mixt people, t
they had got a Temple, and endeavored to mag
fie that; Now they thought that the *Temple of J*
hemiah would darken the glory of their Temp
and therefore they ſought to caſt diſgrace up
them, to bring them into contempt. And the r
lice of mens hearts, when it cannot vent its ſelf
open perſecution, then it will vent its ſelf by the p
ſecution of the tongue; malice makes men v
watchful, to obſerve any thing whereby it may g
matter of reproach, and malice will make men
ceeding inventive to finde out ſtrange ways of
proach, and exceeding bold in venturing upon
proaches.

For the *firſt*, that place is remarkable in *Prove*
16. 27. *An ungodly man diggeth up evil, and in*
lips there is a burning fire; if things be not plain a
fair enough, becauſe he hath an evil ſpirit, *he s*
dig up evil, if he can dig up any old buſineſs to
proach them for.

1. *Malice is fruitful in inventing reproaches.* Now the ways of invention, that malice hath
reproach upon the ways of God, are many: As
ſtraining of any word to the utmoſt, and putting gl
ſes, and falſe interpretations upon words; and thus i
eaſie to make any man a tranſgreſſor for a word, y
for any word, as it was with thoſe, *Iſa.* 29. 21. *T*
make a man an offender for a word, and lay a ſnare
him that reproveth in the gate.

2. A ſecond way is, by caſting out doubtf
ſpeeches; they will not accuſe one directly, becau
it will be a ſhame to them, if it be falſe, but th
caſt out doubtful ſpeeches, they know ſome w
turn them the worſt way, and if they be examine
th

1 turn them another way, to ſave them- Cap. 30.

ier invention, is ſome ſecret intimations that 3.
nay gather, and it cannot be ſaid they ſpake
g, but by ſome geſture or the like, others may
omething.

hly, to ſpeak things as from others, and not 4.
emſelves, and in the ſpeaking of them to ſay,
e ſuch things are not true, and yet they ſpread
rt.

her way is to ſpeak evil, and yet ſo, as to mani- 5.
eat deal of grief and ſorrow for ſuch reports,
etly deſire that they may ſpread, and take
ney come.

ly, when they want apparent matter for re- 6.
they will pretend ſome love to get matter for
h: ſo you may read in *Ezra* 4. 1, 2. when the
ies of *Judah* could not reproach them appa-
they pretended love, and this and that, they
he ſame God they did, and would ſacrifice
and therefore would build with them. So
t and *Tobiah* deſired to meet lovingly with Neh. 6. 7
ah to take counſel together, but in this they
d his reproach.

metimes, to ſpeak ſome truths with reproach, 7.
it to be believed the more. It is ſaid, 1 *John*
that *there is no lye of the truth*, theſe men
e truth to be ſerviceable to a lye, they raiſe
ngth of *a lye*, even out of *the truth*. We
e abundant in ſhewing the ways of invention
lice hath, to caſt dirt and ſhame upon thoſe
ath an evil eye upon.

hly, if there be any ſhew of *ſuſpition* of evil, to 8.

Cap. 30.

In dubiis melior eſt conditio poſſeſſoris. 9.

make it a certainty, and ſo to carry it in the report, as if it were *ſurely* ſo, this is a great wrong; for every man is in poſſeſſion of his good name, until the contrary be made out, and in doubtful things the poſſeſſor hath the advantage, but in this way of malice, this his priviledge is taken away?

Ninthly, if there be any thing conceived evil, that hath any nearneſs or likeneſs to that which is done, malice will faſten that evil upon what is done, as if it were *that*; as appears notably in the example we have *Ezra* 4. of *Rehum* the Chancellor, and *Shimſhai* the Scribe, and the reſt of their companions, as the holy Ghoſt calls them, *ver.* 9. in their reproachful accuſation of the people of God; whereas the Text ſpeaks onely of their building the Temple, yet they accuſe them forbuilding the *rebellious City*, that thereby they might free themſelves from ſubjection to the

Cap. 30.

that they could not conclude from what they affirmed of them. Thus it is with many in their reproaches and accuſations of Religious men, if they be ſuffered to have their way in that which they pretend is for conſcience, they will grow *Rebels*, they will not live under government: ſurely there is no dependance of rejecting government upon Religion, upon ſubjection to the truth in a conſcientious way. And as it is inventive, ſo it is bold to venture ſtrangely upon ſuch things that men know they may be eaſily found in. It was the ſpeech of the *Jeſuit Campian*, Reproach valiantly, ſomewhat will ſtick, though it may be eaſily anſwered by thoſe who know the matter, yet the noiſe will go further then the examination, and much will ſtick by it.

Fortiter calumniare aliquid hærebit.

A fifth reaſon of the reproach of Gods people, is from the malice of the *Devil*, becauſe the Devil knows there is no ſuch way to darken Religion, and to damp the hearts of people from embracing it. And therefore it is obſerved of *Julian*, he would not go the way that other *Emperors* did, to oppoſe Religion by open perſecution, but ſought all means to caſt *reproaches* and *contempt* upon Religion, and by that means many were drawn from Religion: and certainly, where we ſee that *reproaches* are caſt upon ſuch as are religious, this is the end, to ſuppreſs Religion, there the Devil hath a great hand, and hopes to prevail much.

5.

Again, God (ſometimes) hath a ſpecial hand in this. Why does God ſuffer this? ſometime for the correction of his people; ſometime for the good of his people.

6. The ſins of Gods people, oft punished by Reproaches.

Firſt, for the correction of his people: there are

Cap. 30. ſeven or eight ſins punished in Gods people by reproaches that are caſt upon them.

1. Firſt, that they have not been ſo tender of the name of God as they ſhould have been, you have not been affected with the wrongs that have been done to the name of God, and therefore God ſuffers you to ſuffer in your names.

2. Secondly, the inordinate deſire of a *name*, becauſe we are ſo ready to deſire a name abroad, and to have eſteem in the world, and are more *ſolicitous* about *credit* with men, then credit *in heaven*, therefore God ſometimes croſſeth his people, and ſuffers filth and dirt to be caſt upon them, to correct this ſin.

3. Thirdly, it may be you have not done that good to others which you might have done, therefore God uſes them as a ſcourge to you this way.

4. Fourthly, it may be it is becauſe you have not

ir enemies to put foul colours upon good actions: Cap. 30.
ire ready to ſay, Good Lord, that ever we ſhould
er ſuch things, when we labor to walk ſo ſtrictly,
our conſciences witneſs ſo well for us, that yet
re ſhould be ſuch aſperſions! God puniſhes this;
i have done evil with fair pretences, and therefore
v though your actions be never ſo good, you ſhall
e foul colours put upon them; your evil actions
i made ſeem to be glorious, now your good acti-
ſhall appear as if they were foul.

eventhly, becauſe the people of God have not 7.
n careful to finde out the ſecret evil and filth of
ir hearts, therefore God will caſt outward filth
n them, this is uſual.

ighthly, though we be conſcious of a great deal of 8.
between God and our hearts, we many times are
aſhamed of that, and therefore becauſe God will
e us aſhamed of our filth, he ſuffers filth to be
upon us outwardly.

econdly, God intends good to his people, that they 2.
ght know themſelves; and though the world have Th. benefit Gods people reap by reproaches.
ſufficient reaſon to accuſe them as guilty, it may
i ſlander from another, and yet I know my ſelf
lty; and though not guilty of *that*, yet by this I
y be put to ſearch ſome other evil that I am guilty
that is as great.

again, they may make them watchful for time 2.
come; though they be not guilty *now*, they may
guilty of that evil *afterward*. Now what a mercy
God is this to ſtop our way, though it be by filth?
i man be ſtopped from falling into a dangerous
though it be by a heap of dirt, he accounts it a
rcy.

Thirdly,

Cap. 31.

Joſhua circumciſed the people, it is ſaid, *He took away their reproach*, therefore the place was called *Gilgal*, becauſe their reproach was rouled away; bodily uncircumciſion was a reproach, much more is ſpiritual uncircumciſion: Let us take heed we do not manifeſt any filth to them, being you live among thoſe that will revile you, whoſe tongues in Scripture are compared to three things, a *Raſor*, a *Sword*, and an *Arrow*: A *Raſor* that will take off every little hair, ſo a reviling tongue will not onely take advantage of every groſs ſin, but the leaſt thing that another can hardly ſee. Secondly, it is compared to a *Sword*, a ſword that wounds, ſo the tongues of revilers do a great deal of miſchief: but a ſword can do miſchief onely near hand, it cannot do miſchief afar off; and therefore, Thirdly, it is compared to an *Arrow*, that can do miſchief a great way off, as far as one can ſee a man, and ſo revilers do not one-

The evil of a reviling tongue.

be caſting filth one upon the face of another, this is a thing unbeſeeming Religion. Hereby you come to deprive your ſelves of that evidence of the truth of grace, from whence many of Gods ſervants receive ſo much comfort, *love to Gods people*: While they are in your way your hearts are towards them, but if they do croſs you, your hearts are as perverſe and froward, and appear as malicious as the hearts of any: So that the *love* you had to them, was becauſe they were in your way, and not becauſe they were the ſervants of God: Now if you have a heart, though you becroſſed by them, to put it up without caſting dirt upon their faces, your evidence will be ſtrengthned, that you love them though they be oppoſite to you. Do not you tear the fleſh of one another by reproaches? it is enough that the bryers and thorns of the wilderneſs do tear our fleſh and our names; let there not be bryers and thorns amongſt our ſelves to tear our fleſh. If children be caſting mire and dirt upon the faces of one another, how unbeſeeming is it? and if the father ſees them, how provoked is he to correct them both? And ſo if we upon ſome pettiſh mood, caſt dirt upon one another, expect ſome ſevere judgement from God: If children be caſting dirt upon one another, this is enough to make them leave, *Your Father ſees you*: And ſo you that are brethren of a Church, and are caſting filth upon one another, know your *Father* ſees you: We ſhould not caſt reproaches upon an Enemy. It is a notable ſpeech reported of one *Memon*, that was General of *Darius* Army, when he was fighting againſt *Alexander*, one of his Soldiers reproached *Alexander*; the General came to him and ſmote him, ſays he, *I did* Cap. 3c.

Cap. 31. *I did not hire you to reproach* Alexander, *but to fight againſt him:* If a Heathen cannot endure the reproaches of his enemy, how much leſs ſhould God endure his children reproaching one another? It was a brave ſpeech of *Calvin*, *Though* Luther *call me a Devil, yet I will honor him as a ſervant of God:* and ſo though thoſe that are our brethren, do caſt reproach upon us, we ſhould honor the grace of God in them, and not caſt reproach upon them again, for theſe reproaches are bitterneſs.

Uſe 4. But the main Uſe of the point is an Uſe of Direction, how to carry our ſelves under reproach; this is the eſtate of Gods people, it hath been ſo, and does continue ſo, and is like to continue ſo; it ſhould teach us, as to make account of them, ſo when they befal us, to behave our ſelves Chriſtianly under them. This is a leſſon of Uſe, wherefore in this leſſon of hearing reproaches take theſe things

and the Churches of God; for to have an evil name, is a great judgement of God, *Iſa.* 65. 15. *Ye ſhall leave your name for a curſe.* For people to ſay, they care not what men ſay of them, it is a great evil, for by this it appears they are not affected with ſhame; and thoſe that are not affected with ſhame before others, they are deprived of a ſpecial bridle that ſhould keep them from evil, and a ſpecial means to further repentance. And beſides, it is an argument there is no worth, no good in thee who art ſo careleſs; thoſe who have any true worth, will be careful to preſerve it, but others are deſperate: As a man that hath a good garden, full of good flowers and herbs, will be careful to pull up every weed, but if the place be a dunghil, or over-grown, he neglects it: Wherefore let us labor to behave our ſelves Chriſtianly, not careleſly, deſperately under reproach. Cap. 31.

Again, we muſt not carry our ſelves *paſſionately* under reproach; though it is true, it is good to be ſenſible of the wrong done to our *names*, more then the wrong done to our *eſtates*, yet neither are the wrongs to our *names* nor to our *eſtates* to be born paſſionately. There are five evils follow upon this diſtemper of heart. 3. The evil of being *Paſſionate* under *reproaches.*

Firſt, there is a great diſturbance to the ſpirit, and that is a greater evil to have the heart diſturbed, then to have a great deal of dirt caſt upon us: To have a diſturbance within the body, is worſe then a violent motion without. 1.

Secondly, we are made lyable to diſcover a great deal of evil in us, that though we are unjuſtly reproached, yet we may diſcover ſo much evil, as to be a juſt cauſe of reproach. 2.

Thirdly,

Cap. 31. 3. Thirdly, we do feed the humor of thoſe that r proach, they have part of their end to ſee us ſo d ſturbed.

4. *Qui vocem niſi querelas animi nauſcantis.* Sen. Fourthly, we ſhew the baſeneſs of our ſpirits, to b ſo ſoon put out of frame. *Seneca* ſpeaking of the con plaint of thoſe that are under reproach, *They are*, ſa he, *the complaint of ſqueamiſh ſpirits.*

5. Fifthly, it is a means to make others to think are guilty: There is no means whereby I would thi one were guilty of what he is reproached, as th namely, a mighty inordinate paſſion at hearing thoſe things. If you hear a couple diſputing, co monly he that wants arguments for his caſe, will f into giving ill language, and paſſion, and therefo thoſe men that have power over their paſſion in re ſoning, do what they can to bring thoſe they reaſ withal into *paſsion*, for then they have them at th will: And ſo thoſe that are brought into *paſsio*

being defamed, we intreat, and *are not glad if they fall into any evil:* Many people if any have ſpoken evil of them, and they fall into evil, how does it pleaſe them? Let us ſuffer never ſo much, God forbid we ſhould think the evil of our reproach ſo great, as to be glad to have it wiped away with any ſin againſt God: Such and ſuch have ſinned ſuch and ſuch ſins, and by thoſe ſins my reproach is wiped away, and therefore I am glad: God forbid we ſhould have the wiping away of our reproaches at ſo dear a rate. We read in *Hoſea* 4. of the great charge that was laid upon the *Prieſts*, they eat up the ſin of the people, becauſe the *Prieſts* had ſome advantage by the ſins that the people committed, for they brought Sacrifices for their ſin, and the *Prieſts* had part, upon this they ſet their hearts, upon the ſin of the people; this is an abominable thing, to be glad of the ſin of another, becauſe of any advantage that comes to us by it. True it is, God ſhall have a great deal of glory by clearing the innocency of his ſervants, but we muſt not deſire that God may have his glory this way by the commiſſion of any ſin, nor rejoyce in ſuch a way of Gods glory. Cap. 31.

The danger of reviling again.

But the ſpecial and moſt ordinary revenge in the bearing of reproaches, is reviling again, ſpeaking evil for evil, if they call you one ill name, you will call them another, this is unbeſeeming Chriſtians: And conſider what evil is in it.

1.

Firſt, this is that which is moſt oppoſite to the Spirit of Jeſus Chriſt, and the Spirit of Gods people; that place you know, 1 *Pet.* 2. 23. *Who when he was reviled, reviled not again*; if you profeſs your ſelves to be Chriſts, you muſt *not revile again* when you are reviled:

Cap. 31. reviled: And ſo the ſpirits of Gods ſervants, as St. *Paul* and the *Martyrs*, when they were reviled, they would not give ill language again.

2. Again, by reviling you come to harden thoſe that reproach you in their ſin; when they ſin and ſee the ſame ſin in you, they think they do not worſe then you, ſo they come to be hardned in their ſin, and you come to be guilty of their ſin, you turn their ſin to be yours, becauſe you harden them in theirs.

3. Thirdly, you by this means ſtir up more corruption, and more ſin; whereas thoſe that know what ſin means, and are tender of it, they ſhould by all means labor to ſuppreſs it, and beat it down, as when a neighbors houſe is on fire, we will labor what we *can* to quench it, and not to put more fire to it; ſhall we have more care of our neighbors houſe, then of our neighbors ſoul? his heart is on fire, and his tongue is on fire, and will you bring more fire? this is abo-

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Cap. 31. he had in God that *he would hear*, and could the more comfortably commit his cauſe to *him*; but if he had been too quick to hear himſelf, God would not readily have heard for him, and what had he got by that? Now by all this you cannot but be convinced in your thoughts, that it is a great evil to revile again, and you that have been guilty of this, let your hearts ſmite you, and know what cauſe you have to be humbled before the Lord.

Queſt. But is it poſſible not to revile again? Who can but do ſo when they come and give ſuch ill language, ſo injurious, ſo falſe?

Anſw. Thoſe that have the Spirit of Chriſt can do otherwiſe. Thoſe that know the evil of ſin to be a greater evil then the evil of ſuffering, can do this. And thoſe that are wiſe, and will not miſchief themſelves, can do this. Can any by reproaches force you to take a knife and cut your ſelves? If they force you to com-

though there be filth caſt in the way, ſhall we decline our way? though the clouds do ariſe, and darken the light of the *Sun*, does the *Sun* ceaſe in its courſe, and ceaſe ſhining becauſe it is darkned? no, it goes on its courſe and ſhines till it breaks forth: ſo you are going on, ſhining in a good converſation, ſome come and caſt reproach upon your way, and darkens your courſe; What, ſhall you ceaſe? No, go on, and in time you will break through the clouds. Was there ever ſuch a fool as to be jeered out of his inheritance? A man hath an inheritance worth a thouſand pounds a year, and a company ſhall go and ſcorn him, and contemn him, and reproach him, and he ſhall be rather willing to part with his inheritance then to be thus jeered; Was there ever any ſuch a fool? Is not our way of Religion a greater inheritance to us, then an inheritance of a thouſand pounds a year? If you ſhould be moved to go out of your way upon reproaches, know that this will be infinite more reproach to you, then if all the men of the world did caſt reproach upon you; this will reproach you to your conſcience, and that before God and all the Angels and Saints, before all Gods people. And then beſides, this will further reproach you before wicked men too, you will be the more ſcorned and vilified.

I remember a ſpeech of a Heathen *Philoſopher*, If any man begin to embrace Philoſophy, he muſt be reproached; They will ſay, What, we ſhall have a *Philoſopher* of you by and by, what pride and conceitedneſs is this? But do you ſtill go on in your way, and thoſe who reproached you before, will after admire you: But if you fall off, after you have

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Φιλοσοφίας ὀρθυμεῖς; παρασκάζεις ἀυτόθεν ὡς καταγελασόμενος, ὡς καταμωκησόμενόν σε πολλῶν, ὡς ἐρίντων ὅτι ἄφνω φιλόσοφος, καὶ πόθεν ἡμῖν ἄυτη ἡ ὄφρις, &c. ἐὰν μὲν ἐμμείνῃς τοῖς ἀυτοῖς οἱ καταγελῶντες σὲ πρότερον ἔσοι σὲ ὕστερον θαυμάσονται: ἐὰν δ' ἀπόπεσῃς ἀυτῶν, διπλῶν μεσολήψῃ καταγέλωτα. Epict. Enchirid. c. 27.

Cap. 31. begun (not being able to bear reproach) This, ſays he, deſerves a double reproach: Your reproachers will reproach you much more, they will ſay, *Here is a time-ſerver, who will do any thing as the times ſerve for his turn.* None ſo much contemned as *Apoſtates.* Thoſe that oppoſed *Nehemiah*, and ſought to hinder his work, did it *to reproach him*, if he had left his work for reproaching, they would have reproached him much more: How would this cut you to the heart, that thoſe that did reproach you, if you go out of the way, ſhould reproach you much more? Conſider, does this beſeem the ſpirit of a Chriſtian? Had you ever any experimental knowledge of the evil of ſin, or any good in the ways of God? Will this be an anſwer before God, when you come to give an account why you went out of your way? *Lord, I ſuffered ſo much reproach, I could not bear it.* And again, will

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CHAP. XXXI.

How we are to bear Reproaches.

BUt how are we to bear reproaches? We are to bear our reproaches *wiſely, patiently, fruitfully, joyfully*, and to *return good* for evil.

1. First, we are to bear them *wiſely*: there is a great deal of wiſdom required in bearing of reproaches and evils that men are accuſed of, the exerciſe of wiſdom does appear much in the bearing of reproaches, though we ſhould not be inſenſible, yet not to take too much notice of every reproach that is caſt pon us. It was the ſpeech of a *Philoſopher*, when one was reproaching of him, ſome told him they deride thee; but ſays he, *I am not derided, I will not take to my ſelf that which is caſt upon me*: It is wiſdom for people to go away, and take but little notice of any thing that is caſt upon them, and therefore when upon every idle reproach, there come a company tatling, and ſay, Such a one ſays *thus* and *thus*; ſuch ſhould be ſent away with an angry countenance, it is a diſhonor to you to receive them, as if you would take notice of every word, and as if you had no other things to take up your thoughts. *Dionyſius* having not very well uſed *Plato* at the *Court*, when he was gone, he feared leſt he ſhould write againſt him, therefore he ſent after him, to bid him not to write againſt him, ſays he, Tell *Dionyſius*, I have not ſo much leiſure as to think of him: ſo we ſhould let thoſe that reproach us to know, that *we have not leiſure to think of them*; as S. *Paul*, when the *Viper* came upon his

Deridentur; At ego non deridebor.

Sapiens à nullo contemnitur, ſuam novit. Sen in Sap non cad. injur.

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his hand, *he ſhaked it off*, ſome would have ſwelled and almoſt dyed at the very ſight of ſuch a thing but he did but *ſhake it off*: And ſo ſhould we do by our reproaches; when reproaches are oppoſed they do grow, as hair the more it is cut the more it grows, when they are deſpiſed they will vaniſh away; there is a great deal of evil comes by making much ado about reproaches.

The evil of much ſtirring when Reproaches are upon us.

1. Firſt, by this means they are kept up in the mouthes of people, and ſo the evil is worſe, as a dunghil ſtirred ſtinks the worſe.

2. Again, it may occaſion thoſe that reproach us, to raiſe up things that were dead a great while ago, and adde that to our reproach.

3. *Eſt enim Satanæ pectus fœcundiſſimũ* Again, it may occaſion abundance of new matter, though falſe, to make our reproaches greater. If a man ſhould undertake to anſwer every reproachful ſpeech there would be no end: for the Devils breaſt

But men will take me for guilty if I let it paſs quietly.

Not ſo, we know many times Chriſt himſelf took no notice of a great deal of evil that was ſaid againſt him, ſo that the Rulers wondred, *How is it that they lay theſe things to your charge, and you anſwer nothing?* Again, rather the other will ſhew us guilty; it was a ſpeech of *Ambroſe* concerning thoſe that cannot ſuffer reproach, while they clear themſelves guilty, they approve themſelves to be more guilty of that evil which is ſaid againſt them.

Obj. But we ſhall hearten them more in accuſing of us.

Anſw. No, it will rather be a means to hearten them by keeping a ſtir, for then they have ſomething to feed upon.

Obj. How ſhall we ſtop their mouthes?

Anſ. Firſt, walk innocently, innocency wil clear all, and overcome in time; hence *David* ſaith, *that thou mayeſt be clear when thou judgeſt.* St. *Paul* quoting this, *Rom.* 3. 4. he hath it, *That thou mayeſt overcome when thou judgeſt*; he puts *overcome* for *clear*, becauſe thoſe who are clear will overcome. But more then this in the *ſecond place*, you muſt labor to be eminent in that which is quite contrary to that which you are reproached for: Perhaps he reproaches you for one that is a diſſembler, labor for the greateſt eminency of plainneſs of heart and ſincerity: If it be for covetouſneſs, labor to be eminent in liberality, & doing good wiſely, not where they would have you, but in a gracious way, ordering your affairs by diſcretion: If it be for *pride*, clear your ſelves not by yielding to

Cap. 32. *Object.* *Anſw.* *Convitia ſi traſcare, agniti videntur; ſpreta exleſcũt* Tacitus lib 4. *Qui cito injuria movetur fecit ſe digũ videri contumelia ſi vult ea indignus probari: melior eſt itaque qui contẽnit injuriam quã qui dolet.* Ambroſ. de offic. l 1. c. 6. Pſal. 51. 4. *Nec prudentiæ quicquã in ſe eſſe nec fiduciæ oſtendit, qui contumelia afficitur.* Sen. in Sap non cad. injur.

Cap.32. to their humor, but labor for an eminency of humility another way, that thoſe that can judge right may ſee there is humility in you: thus labor to entertain reproaches with wiſdom.

Secondly, labor to bear reproaches *patiently*. And therein firſt I ſhall labor to take away thoſe pleas whereby men are hindred in their patience. Secondly, I will ſhew what powerful arguments there are for bearing reproaches. Thirdly, give ſome means how to bear them patiently.

1. Firſt, to take away the pleas and objections that
Obj.1. people have againſt patience. Some will ſay, if it were not wrongfully, I could bear it, it would never grieve me.

Anſw. One would wonder that ever there ſhould come ſuch a fooliſh ſpeech out of the mouth of a reaſonable creature; if there be any thing that ſhould uphold your hearts, it ſhould be your innocency, therefore let not ſuch a ſpeech be heard out of a man or womans mouth, much leſs out of a Chriſtians mouth; if your guilt would encreaſe the burthen of the reproach, as moſt certainly it would, then it would be harder to bear it being guilty, then now it is being innocent.

Obj.2. But this is that which ſinks my heart, it is a reproach that takes away my *Name*, even from thoſe that are godly, and they come by theſe reproaches to have hard thoughts of me; and this is the greateſt affliction, for an outward affliction, under Heaven.

Anſw. It is true, *Zedekiah* feared more to be mocked of
Ier.38.19 the *Jews* then of the *Chaldeans*; it is certainly a ſorer affliction to be reproached by the profeſſors of Religion, then by any others; but yet God is pleaſed to exerciſe

e his people many times with this affliction al- Cap. 32.
d it may be God ſees this to be the moſt ſea-
: and ſuitable to exerciſe you withal, becauſe
ld wholly take off your hearts from other
and ſatisfie your ſouls with himſelf alone;
ſſed is that man that can make this uſe of it,
iis heart the more cloſe and fully to God. It
leſſing of God upon you, that your heart is
:he reproaches of other men; if God will ex-
ou with an affliction that you are ſenſible of, it
you ſhould yield your ſelf unto him in it:
you have God exerciſe you in ſuch afflictions
nely eaſie to be born, of which you ſhould
ſenſible? it is the bitterneſs of them that
them to work, if they were not bitter, as to
ou ſenſible, it is not like they would be pro-

dly, ſome cannot tell how to bear their re- *Obj.* 3.
:s, becauſe it is not onely a diſgrace to their
ut it hinders their ſervice in Gods Church, by
ans they come to have ill eſteem, and are not
o ſo much good in the Church of God, which
s is a great matter.

o man lay ſo much upon his ſervice he ſhall *Anſw.*
let God have his work his own way, and God
this humility from us, that he may have his
one his own way, and if God pleaſeth he
ake uſe of us to do ſo much work for him,
· names were never ſo clear: The *Prophets*
orned and reproached, and did they never
ice? and St. *Paul*, never any man in the
iat ever did God more ſervice, and yet no
at ever was ſo much reproached as he; he

was

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was whipped up and down as if he had been a rogue, and he was fain to go about in tatters, not having wherewithal to cover his nakedneſs, and had not bread to put in his body, and was called a ſeditious fellow, and counted the filth of all things; and yet this St. *Paul* was uſed as the moſt worthy inſtrument of Gods ſervice that ever was ſince the world began, next Chriſt himſelf.

Why *reproaches* ſhould be born *patiently*. 1.

Secondly, the arguments that may move us to bear reproaches patiently.

Firſt, a Chriſtian is called to do and ſuffer great things for God, and ſtrong and glorious is the grace of God that is in a man where it is true; now if Chriſtianity ſhall not enable to bear reproaches, what will it enable you to do? Does not the Scripture ſpeak of the excellency, and the glory, and the power of the grace of God? What excellency, and power, and glory is in it, if it cannot do this? Now Chri-

proach, and *I have learned how to bear reproach*. And *Ariſtippus* the Philoſopher ſaid, *You are fit* to caſt *reproaches*, and *I am fit* to hear *reproaches*.

Cap. 32. *Tu profe-rendis ego audiendis cõtumeliis idoneus*

Secondly, what are *you?* or what is your *names* that you ſhould think much to bear reproach? when as others that are your betters, that are not ſo vile, not ſo guilty as you, not ſo lyable to reproach as you; when as others of Gods ſervants, that have been moſt eminent in grace and parts, have been under exceeding reproach; yea, others whoſe names have been far more worth then yours, there have been more uſe of their names, and credits, and honors, then of yours, and yet God hath ſo ordered it in his providence, that reproaches and aſperſions have been caſt upon them, and do you think ſo much to be reproached? What do we think of our fleſh better then others, that we ſhould not endure trouble in it? and what do we think of our names, that we cannot endure reproaches in them. 2.

Yea, not onely others that are better then you, but God and Chriſt is reproached: How is the name of God ſlighted? the baſeſt wretch that will tremble before his Maſter, thinks himſelf good enough to blaſpheme the name of God: How is the *majeſty*, *ſoveraignty*, and *authority* of God contemned in the world? How are the dreadful threatnings of God, and the revelation of Gods wrath ſcorned in the world? When as we hear out of the word ſuch dreadful manifeſtations of Gods wrath againſt ſin, which calls for trembling hearts, yet how are they ſlighted in the world? thus God is reproached, and Chriſt: *No man is able to bear ſo much* 3.

contempt

Cap. 32.

Nullus homo poteſt ferre tantũ contemptum ſui, quantũ Deus ſert quotidie. Luth. in Pſ. 122.

In faciem illam quam fluctus maris reverita ſunt, quam ſol in cruce vivendo radios occuluit. Chryſoſt. Hom. 86. ex cap. 26.

contempt as Chriſt beares daily, ſays *Luther*: Not to ſpeak of the reproaches that Chriſt endures in his people, but the reproaches that he endured in his perſon, in his preaching; how was he contemned in *Luke* 16. 14. when he preached againſt *covetouſneſs*, the Phariſees ſcorned at him; the word ſignifies, *They blew their noſes at him*: you know how he was called a *Devil*, a *Samaritan*, a *wine-bibber*, a *friend of publicans and ſinners*; What worſe can be imagined then was caſt upon Chriſt? *they ſpit on his face*, that bleſſed face of his, that the waves of the Sea were afraid of, and that the *Sun* withdrew its light from, as not being fit to behold it, and yet they put thorns upon his head, and bowed to him in reproach; yea, in his miſery how was he reproached, when he was upon the Croſs, they nodded their heads at him, and ſaid, *He that could ſave others, let him come down and ſave himſelf*

in that ſecret evil that you have had ſecret inclinations unto; now the conſideration of Gods goodneſs in tendring you ſo far, may very well quiet your hearts when you begin to be troubled for every reproach that is caſt upon you: Now I ſee my adverſaries are fain to watch and ſearch, and pry for occaſion of reproach, God might have given them matter enough, and therefore its mercy they have ſuch little matter as they have. It is a great work of nature to keep the filth of the body when it is in a man from being unſavory unto others; ſo the filth of the ſoul, though it be unſavory to God, yet it is Gods mercy that keeps it from that unſavorineſs that it might be to men.

Fifthly, conſider how much reproach the name of God hath endured for your ſakes; and is it ſo great a matter for your names to be reproached for his ſake? It is a notable ſpeech *Chryſoſtom* hath, *That for us and for our life our Lord ſhould be blaſphemed, is worſe then if we periſhed*; Hath not the name of God been reproached for your ſakes? not onely in the time of your ignorance, but ſince; have there not been occaſion given by you, to cauſe others to reproach the name of the bleſſed God? and if God comes to you in your *names*, do you take it ſo ill?

5. *Peditione noſtra multo pejus eſt quod dominus noſter propter nos vitamq; noſtram blaſphematur.* Chriſ. Hom. 6 & variis in Mat. locis

Again, conſider who thoſe are that do reproach you, and for what it is. It is the ſpeech of an *Ancient*, That a reproacher is beneath a man, but the reproached that bear it well, are equal to the *Angels*. The *Hebrew* word that ſignifies *ſcorners*, hath many other ſignifications which ſet out the vileneſs; the dangerous evil there is in a ſcornful ſpirit; the *Seventy*, beſides that of *ſcorning*, have five other words to ſhew

6. *Ille quidem homine pejor, hic aequalis angelis eſt.* Chryſoſt. in Act. Hom. 14.

Cap. 32.

ſhew the ſignification of it, as firſt, λοιμὸς, in the firſt *Pſalm*, in the *chair of ſcorners*, they tranſlate it by a word that ſignifies the plague, in the *chair of plagues*, becauſe *ſcorners* are a *plague* to the place where they live, and do infect many; a ſecond word that they uſe to expreſs it by, is ἀκόλαστον, *Prov.* 20.1. which ſignifies *incorrigible*, that which cannot be tamed, becauſe ſcorners are ſuch; *Wine is a ſcorner, res indomita*, an unruly thing that cannot be tamed, becauſe it makes men to be ſo, and ſo are ſcorners, there is little hope of ſuch: Thirdly, ſometimes they tranſlate it κακὸν, *Prov.* 9.12. as ſuch as are given up to all kinde of vice, and ſo are ſcorners: And fourthly, by a word that ſignifies *proud*, ὑπερηφάνοις, *Prov.* 3.34. for ſuch likewiſe are ſcorners: Fifthly, by a word that ſignifies to deal unjuſtly, παρωμόσαν, *Pſal.* 119.51. becauſe ſcorners are injurious. Thus you ſee what kinde of men thoſe who ſcorn and reproach the ways and profeſſors of Religion are.

But beſides, they are eſpecially ſuch as have been brought up *ſuperſtitionſly* or *prophanely*; ſuch as have been bred in ſuperſtitious Popiſh families, are many times bitter ſcorners and reproachers of thoſe who are moſt forward in the ways of godlineſs. We read 2 *Kings* 2.23. when *Eliſha* went to *Bethel*, there came forth little children out of the city and mocked him, and ſaid unto him, *Go up thou bald head, go up thou bald head*; that is obſervable, they came out of *Bethel*, which was that idolatrous city in *Iſrael*, where the Calf of *Jeroboam* was ſet up, that place was full of ſcorners at the Prophets of the Lord; you may know the temper of the place, by the diſpoſition of the little children, they uſually heard their parents

e ſtone came and ſtruck the *feet*, the *clay*, uck it down: ſo reproachers do not look ld and *ſilver*, the *parts* and *graces* of Gods but if there be any *clay*, any infirmities or y ſtrike at *them*, and ſo fell them down. ly had need fence their feet of clay and in- , that they do not lie open to malicious men. tells of one who collected all the lame and verſes in *Homers Works*, but paſſed over all e excellent: So theſe, if they can ſpy any fective and evil, they obſerve it, and gather can together, but will take no notice of ch is good and praiſe-worthy; like the *Kite* over the fair meadows and flowers, and ely upon the carrion, or like *flyes* that love be upon the ſore galled places of the horſes

hat is it you are reproached for? it is ei- d or evil; if it be good, you have no cauſe ubled, if it be *evil*, it is threefold, the evil natural *infirmities*, or outward *meanneſs*. If evil of *ſin*, then either you are guilty or not f you be guilty, it is not reproach, but right nt of thy condition, and if there be ſuch a l for others to ſpeak of it, what a great evil hee to be guilty of it? and therefore you rn all the trouble that you have for the no- h is taken of it, upon your guiltineſs in it: y times although the thing be true they ſay yet it is ſo poor and mean a thing, that you fort your ſelf in this, that ſurely they cannot worſe in you, for if they could, they would of that. *Latimer* in his laſt Sermon before *K.*

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Edward, ſays, *He was glad when any objected indiſcretion againſt him in his Sermons*, for ſays he, *by that I knew the matter was good*, elſe they would ſoon have condemned that. And if you be not guilty, *innocency is bulwark enough*. Says *Seneca*, *He is to be aſhamed that does unjuſtly, and ſhall you be aſhamed that are innocent?*

Obj. Yes, others think I am guilty.

Anſw. But if you go on in an innocent way, whoſoever do think ſo, do diſgrace themſelves: for ſuppoſe one ſhould ſay the *Sun* were dark, and another ſhould believe it, who is diſgraced? the *Sun*, or the man that either ſaid it or believed it? ſo if an aſperſion be caſt upon thoſe that are godly, and they walk in a ſhining converſation before others, it will be ſuch a reproach to any that raiſes the reproach, as it will keep others from believing of it. But if the evil be ſome natural *infirmity*, weakneſs of parts, or the like, then thou

Dic queſo, ſi quis ſoſe tenebrarum autorem exiſtimet; ſolúne an ſibi detraxit? ſibi, ait. ipſi, cum furioſi et inſaniẽtis opinionẽ

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* *An gravis injuria eſt quia ſeductores et Magos vos vocāt? certe non multo poſt ſalvatores vos benefactoresq; totius orbis prædicabunt. Tepus enim quod obumbrata ōnia declarat illorum adverſus vos emētita verba redarguet,*

if they come into wicked company, and have but an evil tongue ſpeak againſt them, they are ſo diſcouraged and caſt down, as if all the honor that God had put upon them were nothing: What an evil thing is this? And how do you derogate from the goodneſs of God, to walk thus unbeſeeming Chriſtians?

If you had never ſo much filth upon you for the preſent, being there is ſo much honor to come, what need you to care? If a man be going to be crowned, and to be glorified, and thoſe that do not know him, as he goes contemn him, what cares he? He knows that within a few days he ſhall be honored by thoſe that do reproach him. As *David* ſaid to *Michal*, 2 *Samuel* 6. 22. when ſhe told him of being vile in the eyes of the handmaids, *Of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honor*: ſo even of thoſe

ſhall kindle the ſplendor of your vertue; ſo they ſhall be found lyars, evil ſpeakers, falſe accuſers of others, but you ſhall be more clear and illuſtrious then the Sun, and you ſhall have all men witneſſes of your glory.

8. Again, conſider what abundance of reproach and contempt juſtly many do ſuffer for their ſins and wickedneſs that indeed they are guilty of, ſin carries many men through infinite ſhameful things: as take one that is given to a baſe luſt, and ſo as he may enjoy his luſt, he cares not what ſhame he endures, though he be counted the ſhame of their friends, and the ſcum of the place where he lives. Who are ſo baſely looked upon as baſe drunkards? they are looked upon as more vile then the filth and dung of the earth, and yet they go on and bleſs themſelves in the pleaſure they have in their luſts, notwithſtanding the reproach. If one ſhould be content to go on in his luſts, and pleaſe himſelf therein, notwithſtanding all the reproach he endures, what cauſe have we to go on in the ways of God, and keep cloſe to him, though all the world reproach us?

9. Again, conſider the goodneſs of God in delivering of you from everlaſting reproach. In *Dan.* 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* We might have been amongſt the company of thoſe that ſhall have all their wickedneſs opened at the laſt day of Judgement before God himſelf, and might have had the Lord himſelf mocking at us.

10. And yet further, conſider that the greateſt evil of reproach it is from him that receives it, it is according

Cap. 32. *Voluptas non in ciborum apparatu, ſed in comedentium affectu ſita eſt, hoc de contumelia dico, quod contumelia non è contumeliantium ſententia, ſed à petientium affectu conſtituitur vel deſtruitur; ſi contumeliam deri ſeris, cõtumelia non*

cording as we take it. It is a ſpeech of *Chryſoſtom*; *As it is with* meat, *ſo it is with* reproaches, *it is not the goodneſs and ſweetneſs of the meat in its ſelf that makes it to be good and ſweet to me, but according as my ſtomack and body is affected:* And ſo in all *reproaches*, it is not as it comes from him that caſts it, that makes it evil, but it is as he that receives it makes it: caſt dirt upon dirt, and it will ſtick, caſt dirt upon a piece of poliſhed braſs or iron, and it will fall off; the greateſt part of the evil of reproaches, comes from the affection of the receiver; then it is in our power to make reproaches to be as nothing, if we can but take pains to get our hearts ſo affected, as that the reproach may not ſtick: It is not in the power of any man in the world to ſtain us, if we by ſome evil do not make the ſtain to ſtick upon our ſelves.

Again, if you conſider that God hath the care of

hear, God will hear: the leſs we hear in this
e more will God hear, *Job* 5.21. *Thou ſhalt*
rom the ſcourge of the tongue: Now there is
ld hiding from the ſcourge of the tongue,
y delivering us wholly from it, or otherwiſe
ng us from the evil of it: As a man may be
ɔe hid and delivered from a thing that can do
hurt, and ſo in this ſenſe at leaſt thou ſhalt
'ered from the ſcourge of the tongue; it may
God will wholly free us from the ſcourge of
ıgue, or it may be it is fit thou ſhouldſt be
'd, yet thou art hid from it ſo as it ſhall do
hurt, no not to thy name in the concluſion.
in *Pſal.*37.5,6. *Commit thy way to the Lord,*
'o in him, and he ſhall bring it to paſs, and he
ng forth thy righteouſneſs as the light, and thy
'nt as the noon day. This was the argument
held *David* when *Shimei* curſt him; *Well*, ſays
ıy be God bid him; my *name* is in his hand, and
do with my *name what he pleaſe.* Upon this
oſe hath this ſpeech, O the height of the wiſ-
udence, patience of *David!* what a worthy plot
to deliver himſelf from the evil of reproach.
n, it is a greater mercy that God keeps you
.e evil of the hands of wicked men, if God
t the teeth of wicked men, that they onely can
d not bite, that their tongues and not their
can onely reach you. The complaint of *Job*
ıave been thine, *ch.*16.11. *God hath delivered*
'e ungodly, and turned me over into the hands of
ked; this would have been grievous indeed.
gh they ſend a flood *of reproaches after you*, as
.15. the Dragon caſt out of his mouth *a flood*
after

Cap. 32.

O altitudo prudentiæ! O altitudo patientiæ! & devorandæ contumeliæ grande inventum! Ambr. Apol. de David. c. 6 12.

Cap. 32. *Non vacat hæc notare cui pejora instant; nimio otio ingenia infirma & muliebria & inopia veræ injuriæ lascivientia bis commoventur.* Sen. 13.

after the Church, yet thou art far from their reach as ſhe was, therefore be patient under reproaches. It is through the wantonneſs of our hearts that we are ſo ſenſible of the evil of reproaches, becauſe we are not accuſtomed to ſuffer greater evils; thoſe who are in danger of greater evils, have no leiſure to think on theſe things, ſays *Seneca*, but mindes weakned with too much idleneſs, and wanton and effeminate through want of ſufferings.

Yet further, conſider what a great deal of good there is in bearing reproaches patiently.

1. The benefit of bearing repoaches patiently.

Firſt, there is a great deal of honor in it: There is more honor in bearing reproaches patiently, then there is diſgrace in having them caſt wrongfully upon you; now what do you loſe then? Suppoſe there be hot water, and I put ſo much cold to it, it loſes its warmth, but if I put more warm then cold to it, then the water hath loſt nothing of its warmneſs: So ſuppoſe you be reproached, and God brings more honor then the reproach did ſcandal, then you have loſt nothing; *Every fool can caſt reproach*, but *it is the part of a wiſe man to bear it well.*

2. Again, if we can bear reproaches patiently, what a quiet will it be to our hearts? otherwiſe we ſhould never be quiet, for we live amongſt thoſe that will caſt reproaches, and unleſs we can get power this way, we ſhall never have comfortable lives, and we ſhould think it much, that the comfort and quiet of our lives ſhould lie at the mercy of others.

3. Thirdly, the bearing of reproaches patiently is a mighty help to the progreſs of godlineſs in us: As thoſe that have overcome the evil of ſhame in a way of

ſin, grow mightily hardned in their ſins; ſo thoſe
: have got that ſtrength, to go on in the ways of
d, ſo as not much to regard any reproach that is
upon them in that way, they will mightily grow
noſe ways.

aſtly, conſider there is much danger in being
ıored by men, and in many regards, the *honors*
men are as much, if not more to be feared then
ır *contempts* and diſhonors. *Luther* writing to a
nd of his, ſays, He would not have the glory
fame of *Eraſmus*; my greateſt fear is the praiſes
men, but my joy is in their reproaches and evil
ches.

Cap. 33.

Haud vellim Eraſmi gloria aut ornatus vestis major eſt mihi timor in laudibus, gaudium verò in maledictis & blaſphemiis Luth. ep. ad Nicolaum Hanſmannum.

Chap. XXXIII.

ıt we ſhould do, that we may be able to bear reproach.

Ut you will ſay, theſe arguments may move
us to do it, and convince us we ſhould do it,
but how ſhall we do it?

ſt, be ſure to keep conſcience clear, that that
ot upbraid thee, be careful of what you *do*, and
you ne be much careful of what men
if not reproach you, reproach
conſciences teſti-
thouſand ſlanders
nds without do not
in that cauſes earth

1 H

I.

3.

Cap. 33. *Non ergo movebatur convitiis qui abundabat bonorum operū. ō ſcientia.* Ambr. de off l. 1. c 6 *Conſcia mens recti famæ mendacia ridet*

quakes: As *Ambroſe* ſays of *David*, he was not much troubled with *Shimei*'s railing, becauſe his conſcience did abound with good works. If thou canſt ſay with *Job*, *Chap.27.6. My heart ſhall not reproach me as long as I live*, thou art ſafe enough from the evil of reproach.

2. Secondly, if you be failing in any thing, begin with your ſelves before any begin with you, accuſe your ſelves before God firſt, ſo ſome interpret that place in *Pſal.119. I am wiſer then my enemies*; though my enemies are witty, and do plot, and their malice do help them with invention, yet I am wiſer, I can finde out the ways of my own heart, and my own evils, better then all my enemies.

3. *Si magnanimus fueris nunquā judicabis tibi contumeliā fieri.* Sen. de. 4. virt. Thirdly, Chriſtians ſhould exerciſe themſelves in great things, in the things of God, and Chriſt, and eternity, and labor to greaten their ſpirits in a holy maner, and be above reproach. It was a ſpeech of *Seneca*, Men that know their greatneſs, are not troubled with reproaches, he will think himſelf above reproach; And therefore, if our ſpirits be truly greatned (not with *pride*, but with the exerciſing of our ſpirits in things that are above the world) reproaches would be nothing in our eyes. It is a notable expreſſion that St. *John* hath againſt the evil tongue of *Diotrephes*, *Ep.3.ver.10. He prates againſt us with malicious words*, in the Original it is, *he trifles*, although his words were *malicious*, and *Diotrephes* a great man, yet all was but trifles, ſo high was St. *Johns* ſpirit above them. *Aquinas* gives two ſigns of a weak ſpirited man; one, that he delights in light and fooliſh words; a ſecond, that he cannot endure contempt; ſuch a man, ſays he, although he

Si quem verbis levibus nugisq; delectari, ac aegre ferre ſe contemni, ſcito hunc non eſſe perfectum etiamſi miracula faciat.

of your reproachers, this will be a marvellous means toſweeten the heart,and to help to bear reproaches. It was the anſwer of *Socrates* to one who wondred at his patience towards one who reviled him, *If we ſhould meet one*, ſays he, *whoſe* body *were more unſound then* ours, *ſhould we be angry with him, and not rather pity him? why then ſhould we not do the like to him whoſe* ſoul *is more diſeaſed then ours?* Cap.33.

The folly of our *reproachers* ſhould cauſe us to pity them, to be patient towards them, and paſs by the wrong they do unto us;this was one of the arguments that *Abigail* brought to *David*, to quiet his ſpirit that was ſo ſtirred againſt *Nabal*, becauſe of that reproach he caſt upon him; *Nabal*, ſaith ſhe, *is his name, and folly is with him*, it is his folly, rather pity him, it is too low a thing for ſuch a ſpirit as *Davids* is to be ſtirred with it. Inſtead of being troubled with the reproaches that are upon you, your ſpirits ſhould be moſt troubled for their ſin: Now there is infinite cauſe we have to be troubled for their ſin more then for any evil that befals us. An evil tongue devours, and is an abomination, and in *Prov.* 8.13. God ſays, *The froward mouth he hates*:Now if you have any love you ſhould think thus, This poor man what hath he done? he hath brought himſelf under *the hatred of God*; now this ſhould mightily affect the hearts of the godly. As he is an abomination to God,ſo he is an abomination to men, *Prov.* 24. 9. *The ſcorner is an abomination to men*; ſcornful ſpirits love to caſt ſhame and ignominy upon others. And in *Prov.* 18. 7. *A fools mouth is his deſtruction,and his lips are the ſnare of his ſoul*; we ſhould think, he hath but enſnared his

Cap 33. his own ſoul, and ſo fall a lamenting of his wretch condition. And ſo in *Iſa.* 33.10. *Your breath as ſ ſhall devour you:* If the breath of any man devo him, the breath of revilers, and reproachers, a ſlanderers does. The Heathens called a reproach *A three-tongued man*, becauſe he hurts three at onc he hurts *him* that he *reproaches*, and him that *hea* the reproach, and *himſelf* worſt of all; do but g power over your hearts to bewail this ſin, and yo reproach will not be ſo troubleſom. *Trilinguis Gall ſius* a writer upon *Exod.* 22. *ver.* 28. obſerves t exceeding patience of thoſe three *Emperors*, *Theod ſius*, *Honorius*, *Arcadius*, towards thoſe who ſpak evil of them, they would have them ſubject to n puniſhment, for they ſaid, If it comes from *lightne* of ſpirit, it is to be contemned, if from madneſs, it worthy of pity, if from injury, it is to be pardonec wrongs are to be forgiven.

Si ex levitate cõtemnendum, ſi ex inſania miſeratione dignum, ſi ab injuria remittendum.

6. Again, labor to poſſeſs your ſouls with the realit of the ſweet of, and the honor there is in the wa of God, ſo no reproach will be grievous to you: I it is ſaid of the covetous man, when ſome told hi Such and ſuch hiſs at thee, but ſays he, I care nc *I rejoyce in what I have at home, that I have ſo mu money in my cheſt:* So it ſhould be with a gracio heart, he ſhould ſay, *I have ſweet enough in my ov heart, what need I trouble my ſelf with what othe think or ſay?*

Mihi ipſi domi plaudo, nummos in arca.

7. Seventhly, labor to ſatisfie your ſouls in the glo of God and Chriſt: Though my name be caſt out filth, yet the name of God and Chriſt is bleſſed a glorious, and ſo ſhall be for ever, let Devils a wicked men do what they can againſt it; It wa

go

good ſpeech of *Luther*, writing to his friend *Spalatinus*, bemoaning his condition to him, becauſe of the ſcorn and contempt he ſuffered, yet comforting himſelf in this, that Chriſt lived and reigned, *Luther* is accounted even a Devil, but Chriſt lives and reigns, he addes his Amen to it. Cap. 33. *Prorſus Satan eſt Lutherus, ſed Chriſtus vivit & regnat Amen.* Luther ad Spalat.

Thirdly, it is not enough to bear reproaches patiently, but we muſt bear them fruitfully: a chriſtian ſhould think he hath not done that which belongs to a chriſtian, unleſs he hath got ſome good by them; a chriſtian ſhould not think it enough to free himſelf from the ſcorn of the tongue, but he muſt improve it for good by it. 3. How to bear reproaches fruitfully

Firſt, conſider what ends God aims at by it, and labor to work them upon your ſelves, that you may attain to thoſe ends. 1.

Secondly, labor to draw what good inſtructions you can from the reproaches of others: As namely thus, when I hear men reproach and revile, O what a deal of evil is there ſecretly in the heart of man, that is not diſcovered till it have occaſion? I did not think that ſuch and ſuch could ever have been reproachers, if they had not been provoked. Again, do I ſee another ſo vigilant over me to finde me out to reproach me; how vigilant ſhould I be over my ſelf to finde out what is in me to humble me? Again, is there ſo much evil to be under the ſtroke of mans tongue, what a great evil is it to be under the ſtroke of Gods juſtice? 2.

Laſtly, to be fruitful, that is, ſet upon what duty God calls for at the preſent; ſurely this is one great general duty, that the leſs credit I ſee I have in the world, let me labor to have the more credit in Heaven; I 3.

Cap. 33.

ſee there is a breach of my name here, let me ſeek to make up my name in Heaven.

4. And then they muſt be born joyfully, but we ſhall ſpeak of that afterwards in the third point, that a gracious heart is not onely willing to bear reproach when God calls unto it, but in the cauſe of CHRIST to triumph and rejoyce in his reproaches.

5. Laſtly, we ſhould return good for evil; then you come to the top of Chriſtianity. This is a ſign of great progreſs in Religion: If I be weak, ſaith *Ambroſe*, perhaps I may pardon one charging me falſly; but if I have profited, although not altogether perfect, though he flows in upon me with reproaches, I hold my peace and anſwer nothing; but if I be perfect, I then bleſs him that reviles me, according to that of St. *Paul, Being reviled, we bleſs.* If you can do thus, if you can heartily pray for your reproachers, and de-

Mihi infirmo ſiquis injuriam facit forſitan licet infirmus donem injuriã meam; ſi verò ſi ſum qui proficiam & ſi nondũ perfectus

your ſelves under reproaches after this maner: Now what a great evil is this to cut a man off from that comfort which hath been ſpoken of in this argument? and if you do behave your ſelves chriſtianly under reproaches, God is more and more engaged to ſtand for your names, and you are more prepared for glory. As he is not fit to govern, that is not fit to ſerve, but he that is fit to ſerve, is ſo much the fitter to govern; ſo thoſe that can bear diſgrace are fit to be honored, and the greater glory will be afterwards; As the Sun that ſhines through the clouds ſhines the brighteſt, ſo when honor ſhall come through diſhonor, it ſhall be the greateſt honor. And then you ſhall come to know that honor is ſanctified to you, and that it is in love, aud you ſhall be more able to rejoyce in the honor that God ſhall bring to your names then you would have done, and ſo your reproachers ſhall be ſervants to you. Cap. 33.

There is onely one place of Scripture that I ſhall adde, and ſo I have done with this point: *Job* 17. compare the 6. verſe with the 8. and 9. verſes; ver. 6. *He hath made me alſo a by-word of the people*: *Job* was a godly man, and yet he was made a *by-word*: What then? at the 8. verſe, *Upright men ſhall be aſtonied at this*: How? Two ways, either they ſhall be aſtoniſhed at the horrible wickedneſs of men that ſhall contemn ſo godly a man as *Job* was, and ſay, Lord, what boldneſs is in the hearts of the wicked, that ſhall preſume to dare to contemn ſuch a ſervant of thine? or the upright ſhall be aſtoniſhed, they ſhall admire at the wonderful way of God towards his people, that the Lord ſhall ſuffer wicked men ſo far to go on in wickedneſs, as to reproach his people: *The*

Cap. 34. *innocent*, the godly man *ſhall ſee thoſe that are hypocrites*, for not onely groſs prophane ones are reproachers often times, but hypocrites: The innocent ſhall ſtir up himſelf againſt the hypocrite, he ſhall not be damped, but ſtir up his thoughts againſt the hypocrite: *The righteous alſo ſhall hold on his way*, ſhall not decline; and not onely ſo, *but he that hath clean hands ſhall be ſtronger and ſtronger*: And ſo I paſs to the next point.

CHAP. XXXIV.

The reproaches of Gods people are the reproaches of Chriſt.

Point 2. IF you take the reproaches either *materially* or *formally*; *materially*, that is when all the ſufferings of Gods people for which they are meanly eſteemed and looked upon as contemptible, all their ſufferings are the ſufferings of Chriſt: *Formally*, and that is the very ſcorn thatis caſt uponthem, is the ſcorn of *Chriſt*. I intend to handle this point in both theſe, *materially* and *formally*: So that the thing we have to handle, is, That all the ſufferings, and contempt, and diſeſteem of Gods people, are the ſufferings, and contempt, and diſeſteem of Chriſt. So that Gods people may turn the ſpeech of Chriſt concerning his Father, *The reproaches of them that have reproached thee, have fallen upon me*: But we may ſay, Lord and bleſſed Savior, the reproaches of them that have reproached *us*, are fallen upon *thee*; and mark therefore in *Heb.* 13. 13. the reproaches of Chriſts people are called the reproach of Chriſt, *Let us go forth unto him without the camp, bearing his reproach*: And the ſufferings of Gods ſervants

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ints are called the ſufferings of Chriſt. *Colloſſ.* 4. and fill up that which is behinde of the tions of CHRIST, they are the afflictions of iſt, and every one muſt make account to fill them not the ſatisfactory ſufferings of Chriſt, but the rings of Chriſt in his myſtical body, in his mem- : And ſo every member is to fill up a ſhare in his rings. And ſo *Iſa. 63. 9. In all their afflictions vas afflicted:* The ſufferings and troubles of ls people are the ſufferings and troubles of Chriſt, ; ſenſible of them; and therefore in *Acts 9.4.* iſt cryes out, *Saul, Saul, why perſecuteſt thou me?* her, compare two places together in one, *Pſal. 79.* 4, 12. at the 4. verſe, ſays the Text, *We are become roach to our neighbors; a ſcorn and deriſion to e that are round about us:* And at the twelfth verſe *Render unto our neighbors ſevenfold into their m, their reproach wherewith they have reproached , O Lord:* He goes on in the ſame argument, and he calls them the reproach of the Church, and the reproach of God.

ut is it ſaid here the reproach of Chriſt? It may be d, Why not the reproach of God the Father, or reproach of the Holy Ghoſt?

he reproaches of Gods people are the reproaches Chriſt in a ſpecial maner; becauſe Chriſt is the d of the Church, and it is from the fulneſs of iſt, that they have that grace conveyed which is oached; and the union they have with God, with the Spirit, is by Chriſt; and therefore it e reproach of Chriſt here named, according he ſeveral workings of the *Father*, and *Son*, and *Ghoſt*: ſo the three perſons are reproached by

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mans ſin: There is a reproach unto *God* as Ge
unto *Chriſt* as Chriſt, and unto the *Spirit*
Spirit.

There is a reproach unto God as he is *Crea*
preſerver of the world, and governor of all
When the work of God, the firſt Perſon of
nity, is reproached, then he is reproached, *P*
31. *He that oppreſſeth the poor, reproach*
maker: It is a work of the *Father* to orde
ſo, as to make one poor, and one rich: And
an advantage to mock at the poor upon th
rence which God hath made in the world,
you ſhould honor the work of God in mak
difference between you and others: but in
honoring of it, you caſt an aſperſion upon h
and deſpiſe others, becauſe God hath put th
low condition; you reproach your Creator
And when the work of Redemption is deſpiſe
that is oppoſed, and when the profeſſion of th
hath diſhonor put upon it, then Chriſt is repr
Heb.6.6. the Apoſtle ſays, *Thoſe that fall*
they have taſted of the heavenly gift, and
word of God, and the powers of the world to co
put the Son of God to an open ſhame. And w
lightning, and drawing, and the quickening an
forting work of the Spirit is reproached and
then the Spirit is reproached, *Heb.* 10. 29.
deſpite to the Spirit of grace: So that you
Father, Son and *Holy Ghoſt*, all three are rep
by mans ſin; not that the ſin of man is able
the leaſt ſtain upon the glory of the bleſſe
or make God to be leſs glorious, no mo
a little duſt caſt up into the air can darken the

neſs of the Sun ſhining in its ſtrength; but it keeps the glory of God from ſhining upon others, and upon himſelf, ſo as he and others ſhall not ſee it, and admire it, and adore it as they ought. Cap. 33.

If you ask why the reproaches of Gods people are called the reproaches of Chriſt? *Object.*

I anſwer, Firſt, as *Chryſoſtome*, becauſe they do ſuffer the ſame things that Chriſt ſuffers; you ſhall finde the reproaches of Gods people, and the reproaches of Chriſt are juſt alike one another. In *Pſal.* 42. 6,7,8. there are three things upon which Chriſt ſeems to be reproached, and they are the three ſpecial things upon which Chriſtians are reproached: As firſt the outward means of Chriſt in the world, *I am a worm and no man*, ſo the outward, mean and low condition of Gods people ſubjects them to reproach. Secondly, Chriſt bore the world in hand that he truſted in God, and depended upon God, and no outward help; and therefore they ſaid, *Let us ſee whether he will deliver him, being he truſted in him*; ſo the men of the world ſcorn at Gods people, becauſe they ſpeak ſo much of God, and truſting in God. Thirdly, they reproached him, becauſe he ſaid, *God delighted in him*; ſo becauſe the Saints of God do profeſs their relations to God, and do expect an eſpecial love of God, therefore the world reproaches them. *Anſw.*

Why the *Reproaches* of Gods people are called the *Reproaches* of Chriſt.

Secondly, it is the reproach of Chriſt, in regard of the near relation, and cloſe union that is between Chriſt and his people: As the reproach of the *Wife* is the reproach of the *Husband*, and the reproach of the *Husband* is the reproach of the *Wife*, 2.

Cap. 34. becauſe of their *union*, and therefore in 1 *Cor.* 11. the Apoſtle calls *the woman, the glory of the man*: Either in regard that the man may glory in her if ſhe be godly and good, or elſe becauſe the woman does honor the man, *the Wife is to honor her Husband*, and to give glory to him; as the people of God are called *The glory of God*, partly becauſe God does glory *in them*, and partly becauſe they do give glory to God: ſo the woman ſhould be ſuch a one as the man may glory in her, and ſuch a one as may give glory to her husband: Now the Church is the glory of Chriſt, as the wife is the glory of the man; and therefore it is ſaid in 2 *Cor.* 8. 23. ſpeaking of *Titus* and others which were meſſengers of the Church, he ſays, *they are the glory of Chriſt*, then certainly their reproaches muſt be the reproaches of Chriſt.

Nay, there is a nearer union then this, for this is onely by covenant, but there is a union between the head and the members, that is a nearer union; the Church is not onely *fleſh of Chriſts fleſh*, and *bone of Chriſts bone*, but it is the fleſh of Chriſt, and the bone of Chriſt, it is *the very fulneſs of the body of Chriſt*, *Eph.* 1. 23. it is a high expreſſion: Yea, and beſides this, the Church is called Chriſt, *myſtical Chriſt*: 1 *Cor.* 12. 12. *For as the body is one, and hath many members, & all the members of that one body being many, are one body, ſo alſo is Chriſt*; that is, *The Church having many members, ought to be joyned in union as the body*; yea, there is yet a nearer union between Chriſt and his people, *the in-being is mutual*, Chriſt is in them, and they are in Chriſt, *John* 14. 20. *You in me, and in you*: The arm is in the body, but the body is not in the arm; the branch is in the vine, but

[redacted]

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5. Laſtly, it is the Spirit of Chriſt that is in them that is reproached: As if ſo be that the skill or influence that comes from a skilful Attificer, that is put into one that hath learned, that does as it were but act his ſpirit, if he ſhall ſee him reproached for that work which is done by vertue of that influence which he had of his ſpirit in him, then he counts himſelf reproached; ſo all the gracious works of Gods peo-

reproaches of Chriſt, none ſuffers ſo much as he: conſider we then with our ſelves, how we can love this Chriſt, a reproached Chriſt? Is Chriſt notwithſtanding all his reproaches dear and precious to us? howſoever he be to the world, yet can your ſouls ſay with the Church, *He is altogether lovely*, as the Apoſtle *Peter* ſays, 1 *Pet.* 2. 7, 8. *He is a rock, and a ſtone of offence to thoſe that do not believe, but to you precious*; and ſo Chriſt, though he be a reproached Chriſt, yet to you he is precious; to a godly and gracious heart how precious is Jeſus Chriſt? There is a notable place concerning the reproaches of Chriſt, and yet of the high eſteem that Gods people have of him, notwithſtanding he is reproached, *Iſa.* 52. 14, 15. *His viſage was ſo marred more then any mans, and his form more then the ſons of men*: what then, is there none therefore that ſhall prize him? yes; at the fifteenth verſe, *So ſhall he ſprinkle many Nations: the Kings ſhall ſhut their mouthes at him, for that which had not been told them ſhall they ſee, and that which they had not heard ſhall they conſider*; that is, there ſhall yet come a time when as the Lord *ſhall ſprinkle many nations* by the work of his Spirit, *and draw many Kings, ſo as they ſhall ſhut their mouthes*; whereas they contemned him, and deſpiſed him, now they *ſhall ſhut their mouthes* in a way of admiration, that *that* had not been told them *which they ſee*: as St. *Paul*, he knew Chriſt onely after the fleſh, but when he came to know him after another maner, he thought otherwiſe of him: So when God does ſprinkle any with his Spirit, that they know Chriſt, though *his viſage be marred more then any mans*, and he is reproached more then any man, yet they ſhall prize him,

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Cap. 35. *Quanto pro me vilius, tanto mihi charius.* Bern.

him, and delight in him, and the more he is reproached, the more they ſhall delight in him: It is a notable ſpeech of *Bernard*, *By ſo much the more Chriſt is vile for me, by ſo much the more he is dearer to me.*

CHAP. XXXV.

Sixteen ſeveral Conſolations ariſing to the Saints from this conſideration, That their ſufferings are Chriſts ſufferings.

Uſe 2.

SEcondly, the conſideration of this point is of admirable uſe for the conſolation of all the people of God, in all their ſufferings and reproaches. If reproaches and ſufferings be the reproaches of Chriſt, Chriſt is engaged in them more then you: there may be many branches of comfort

verſaries are all before thee: If a man ſuffer re- Cap. 35.
ach, and diſgrace, and trouble for his friends,
ile he is abroad from them; O ſays he, Did but
friends know what I ſuffer, and ſuffer for them,
ould comfort me: If it be comfort to be known,
ch more when they ſhall be accounted their own;
riſt is acquainted with all the ſufferings of every
mber: and therefore do not ſay, I am a poor crea-
e, who takes notice of my ſufferings? Heaven
es notice of your ſufferings, Chriſt takes notice of
m better then your ſelves.

Secondly, if they be the ſufferings of Chriſt, 2.
y are no other but ſuch as are predetermined for
i from the beginning of the world; for certainly
ſufferings of Chriſt are determined: It may be
of theſe ſufferings, as truly as of thoſe he ſuffer-
n his own perſon, *Act.* 2. 23. *They are by the deter-*
ate counſel & foreknowledge of God: & therefore it
ot in the liberty of man to reproach you as he plea-
but all is by the fore-determinate counſel of God.

Thirdly, certainly you do not want compaſſion in 3.
r ſufferings neither; for one to ſuffer much, and
e reproached, and no body to have compaſſion,
rievous; but ſurely you have compaſſion enough,
riſt muſt needs take compaſſion on you: and it is
a forced compaſſion, but a natural compaſſion:
there ever any that was not ſenſible of the ſuf-
ngs of his own fleſh, unleſs it be dead? Indeed
ou be a dead member of a Church, it may be
riſt does not compaſſionate your ſufferings, but
ou be a living member, Chriſt does compaſ-
ate your ſufferings, and pity you in every *lye*
ſlander that is told of you: many times when

we

Cap. 35. we hear of the ſervants of God (and eſpecially thoſe we know to be godly) to have ſuch ſtrange reports of them, our hearts begin to break, and to yern towards them. If one member have compaſſion of another, much more the *head*; the head is more ſenſible of the evils done to the body, then the other members are.

4. Fourthly, all theſe reproaches and ſufferings do not argue your rejection, they may ſtand with the infinite love of God: many of Gods people are ready to draw ſad concluſions from their reproaches, ſurely God would not ſuffer this if he loved them: they may ſtand with the ſame love wherewith the *Father* loved the Son, for they are the reproaches of the *Son*.

5. Fifthly, they muſt needs be ſanctified to you: thoſe that are the ſufferings of Chriſt, are ſanctified ſufferings; certainly Chriſt will not ſuffer them to go

reproach thus to follow upon another, and for Cap. 35.
evil to follow another, it will break my heart; ah,
ou did bear it alone, but Christ bears the weight
ur reproaches.

venthly, if they be the reproaches of Christ, 7.
for that part you do bear, although it be but lit-
you may expect his strength in, you are not left
ear that little by your own strength; Christ gives
his own strength, to bear his own reproaches; if
urthen be his you bear, you shall have strength
n him to bear it.

gain, this is an eighth stream of comfort, if they 8.
he reproaches of Christ, they are the reproaches
ll the members of Christ, who sympathize with
, and help to bear the burthen with you.

inthly, it may be comfort that your names shall 9.
indicated, your names are as dear to Christ as
wn, and it does as much concern Christ to vin-
te *your names* as to vindicate his own.

gain, if our reproaches be Christs reproaches, 10.
Christ is content to own our reproaches; surely,
vill not leave us to take our sins upon our selves:
is love be such as he will take the burthen of our
rings upon himself; surely his love is such as not
e us sink under the burthen of our sins: No, our
are upon him as well as our sufferings; not that
akes them upon him to be guilty, but only by im-
tion: the Text says, *He was made sin*; what abun-
ce of consolation is this, that Christ is willing both
ke off our sins and sufferings? there are nothing
these two that should trouble us in the world, our
and sufferings, and Christ takes them off both.

t. And yet further, if Christ will own our *re-* 11.
proaches,

Cap. 35. *proaches*, then he will own our ſervices: there is no great difficulty of believing the one, if we believe the other: we may comfortably go to Chriſt and ſay, *Bleſſed Savior, wilt thou own upon thy ſelf, the dirt caſt upon our faces*, and *wilt not own the work of thine own Spirit?* though we may ſtain the work of Gods grace by our ſin, yet Chriſt that is ſo indulgent to take reproaches, will ſurely own our ſervices; he will own our active obedience, as well as our paſſive obedience.

12. Again, then we may be aſſured there will come good of them, and that we ſhall be carried through them; conſider three or four things here for our help in this, to aſſure us of a bleſſing in theſe our ſufferings. Firſt, were it that we onely did know that God had a love to us, and were merciful to us, that were enough to aſſure us. But, ſecondly, God may have love and not binde himſelf by promiſe; but as he hath *love*, ſo he hath engaged himſelf by *promiſe* to help his people in ſufferings, and that is more. But, thirdly, we have the experience of Gods dealings with his people, that he never left them in ſuffering. And fourthly, we may riſe higher, *it is Gods own caſe*, we have further aſſurance by this: If a man *love me*, I hope it will be well with me; if he *promiſe me*, that is more; if others have had *experience*, I am more aſſured: but if it be his *own cauſe*, I am ſure enough. If a man go to ſea, and he knows the Mariner hath skill, and he loves me, and the Mariner promiſes he will have care, and others have had experience of his care, this is much: but when I conſider, my life is the Mariners life, if *I* periſh, *he* periſhes; this aſſures me, that as far as the Mariner can do it,

it

it ſhall be well with me. *Luther* writing to *Melanction* troubled with fears; *If we fall*, ſaith he, *Chriſt falls.* Cap. 35. *Si nos ruimus ruet & Chriſtus*, ſaith *Luth.*

Again, here we have a notable ground to go to God in prayer in all ſufferings, becauſe we can go with this argument, *Lord it is thy own Name:* that was the plea of *Moſes*, *Lord, if thou deſtroyeſt thy people, what will become of thy Name?* our names are nothing, what though ten thouſand ſuch *as we are* come to nought, and rot? but if God put *his name* to ours, and twiſt them together, there is abundance of ſafety, then *our names* are a ſtrong argument. 13.

Yea, ſuppoſe we be in ſuch a condition as we cannot pray, yet here is comfort in this, our ſufferings are the ſufferings of Chriſt; and the ſufferings of Chriſt do preſent themſelves as a mighty prayer to God: The ſufferings of Chriſt, have a mighty cry in the ears of the *Father*, and they will be heard. 14.

And yet further, if ſo be our ſufferings be the ſufferings of Chriſt, then ſurely Chriſts ſufferings are our ſufferings; if Chriſt have an intereſt in our ſufferings, then we have an intereſt in his ſufferings: for how come our ſufferings to be Chriſts, but by vertue of our relation to him; and therefore his ſufferings muſt be ours, by the relation of Chriſt to us. 15.

Laſtly, there will be an end of ſufferings, they cannot laſt always, for they are the ſufferings of Chriſt; and it cannot ſtand with infinite juſtice, that Chriſt which hath undertaken for us, ſhould be eternally under ſuffering; & if he ſhal not ſuffer always, we ſhal not always ſuffer; for ſo long as we ſuffer, he muſt ſuffer: 16.

Cap. 35. the time therefore is a coming, wherein Gods people ſhall be too high for to be reproached, they ſhall be in ſuch a condition, as it ſhall be impoſſible for any to reproach them: for *reproach* comes from ſome kinde of apprehenſion of the reproacher, to be in ſome meaſure above the reproached: no man can reproach another for a thing that he fully knows, and certainly believes that he is above him in that thing: and therefore the people of the world do reproach the people of God, becauſe they apprehend themſelves to be above Gods people in wiſdom, or the like; but time will come, that the dignity of Gods people ſhall be raiſed to ſuch a heighth, that though wicked men do hate them, they ſhall not be able to reproach them, they cannot poſſibly have a conceit to be above Gods people in any thing.

And theſe are the conſolations that ariſe from this point, that our ſufferings and reproaches are Chriſts: and theſe conſiderations being put together, why ſhould we diſtract our ſelves, and take immoderate care what ſhall become of us; if we be unbelieving, Chriſt will count it a diſhonor to him, and ſay, *Is it not my caſe?* we need not take any ſhifting courſes to help our ſelves; a man that hath an enemy ſurprize him, if he have no weapon in his hand, it may be he will take up ſtones and dirt, but if he have his weapon, he uſeth that, and ſcorns to take up ſtones and dirt: when people are reproached, that have no intereſt in Chriſt, reproaches come upon them and take them unarmed, and they take up any thing near hand, and reproach and revile again: but thoſe that have intereſt in Chriſt, have this weapon; they know all

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all their reproaches are the reproaches of Chriſt, and we ſhall not need to depend upon any outward comfort for to comfort us; much leſs have we need to help our ſelves by reviling again. The comfort of a Chriſtian, is this, That his reproaches are the reproaches of Chriſt; this is enough to quiet his heart: you need not comfort your ſelves in your parts, or eſtates; this is enough alone: do but anſwer all your diſtractions and troubleſome workings of your hearts with this, and this will quiet them.

How to know that *our reproaches* are the *reproaches of Chriſt.*

Queſt. But how ſhall I know that my reproaches are the reproaches of Chriſt?

Anſw. Firſt, if you be reproached for the ſake of Chriſt; though you be not a member of Chriſt, yet if your adverſaries reproach you, becauſe they take you for a member of Chriſt, there is ſome comfort in this. 1.

Secondly, if you can under all reproaches bring your hearts in ſubjection unto Chriſt, and quiet your hearts under reproaches in obedience unto him. 2.

Thirdly, if you finde the rule by which you are guided and acted in that condition to be the rule of Chriſt. 3.

Fourthly, if you finde the chiefeſt comfort that you gather in to help you, to be the comfort of Chriſt. 4.

Fifthly, if you finde the end you do aim at in your bearing them, is the honor of Chriſt; and that you do deſire rather that Chriſt may be in the concluſion honored, then your ſelves cleared. 5.

Sixthly, take this as a ſpecial note, if you make thoſe reproaches that Chriſt ſuffers in his *cauſe*, his *truth*, his *people*, yours; then he makes yours *his*: how does your hearts ſtand affected to the reproaches Chriſt ſuffers in others? *Zeph.* 3. 17, 18. 6.

God promiſes much mercy, to ſuch to whom the reproach

Cap. 35. *of the ſolemn aſſemblies were a burthen.* That h
that is burthened with the reproaches of Gods w
ſhall finde eaſe in the comforts of Gods Spirit.
theſe things be in you, certainly theſe come from
Spirit of Chriſt; and if from the Spirit of Ch
then you are Chriſts; and if you be Chriſts, t
your reproaches are Chriſts.

2. A third Uſe is this: Seeing Chriſt ſuffers for us,
all our reproaches are the reproaches of Chriſt,
us take heed that he do not ſuffer by us. Now C
may come to ſuffer by us two ways: Firſt, if ſo be
we cauſe the name of Chriſt to be ſpoken evil of.
condly, when we come to be actors our ſelve
ſpeaking evil of Chriſt, or of his people.

Firſt, if we cauſe Chriſt or his people to be ſpo
evil of by any ſinful way of ours, this is the repro
of Chriſt (but not in that ſenſe I ſpoke of befo
Chriſt does not onely ſuffer in you, but he ſuffer

etter a thouſand times that you were croſt, and ives were taken away, and you laid rotting in rave, if your names could waſh away any hat is upon the name of Chriſt? know there any that Chriſt have ſuffered reproach by, and annot clear your ſelves of it, and know what l and bitter thing it is, that after all the good- nd mercy of Chriſt to you, and the near rela- hat he hath taken you into; will you abuſe all ıercy, and this near relation? if Chriſt had taken you for his own, had you been never ſo Chriſt had not ſuffered reproach by you; but now ard of your near relation to him, he ſuffers re- h by you; and is this the uſe you make of your elation?

How Chriſt is *reproached* by us.

ıen therefore you finde your hearts begin to ſtir, orruption boil; conſider the name of Chriſt oſtrate before you, and will you trample upon ıme of Jeſus Chriſt: if one were ſet upon going lace to do miſchief, and his Father and Mo- hould throw themſelves in the path, that if he on he muſt tread upon them, and they ſhould *You ſhall tread upon the bowels out of which you upon the loyns that begat you*; this would be a ſtop: and ſo you that are Profeſſors of the el, if you have a temptation to a luſt, the name hriſt calls Stay, and ſays, *If you go you ſhall le upon me, and my blood, and bring reproach me*; will not this ſtop you? Never think gain that you get by the reproach of Chriſt. rue indeed, if we be going on in our duty, and at we ſhould, though men ſay the name of ſt ſhall be reproached, we are to go on,

Cap. 35. and do our duty, and let Chriſt vindicate his name if he will: but if it be any thing that concern out ſelves, and the ſatisfaction of our own wills and deſires, whereby Chriſt may be reproached, this is a mighty argument to keep us from it: the word hath ſcarce a ſtronger argument to keep us from an evil way, then this, *The name of Chriſt ſhal ſuffer by it*: for the people of God to ſuffer reproach by you, is an evil thing: for a man to have but his kindred aſhamed of him, what an evil thing is it; but that it may be ſaid of one that is a Profeſſor of Religion, that he is not onely a reproach to the Church of God, but a reproach to Jeſus Chriſt, if you have any ingenuity in you, this might ſtrike to your hearts.

It is reported of *Alexander*, having a Soldier of his name, and his Soldier being a coward, he came to him, and ſaid, *Either leave off the name of* Alexander, *or be a Soldier*: and ſo we have the name of

for his ſiſter, becauſe he had the holy oyl upon him, the conſecration of his God was upon him: So I may ſay unto you, You have the *holy oyl* of the profeſſion of the name of Chriſt upon you; and therefore take heed what you do, ſays St. *Paul*, *It were better for me to dye, then to loſe my glorying:* were it then not better for us to dye, then to have the glory of Chriſt ſuffer by us. Know, though the name of Chriſt be not dear to you, he will defend his name when you ſhall rot and periſh for ever; and though it be defiled by you for the preſent, he can clear it otherwiſe: but wo to them that be the cauſes of reproaches that come thus upon Chriſt.

But as we muſt take heed that Chriſt be not reproached by us in this regard, much more that he be not reproached by our ſelves, ſo as to ſpeak evil of the ways of God: as we may hear it of thoſe that have been forward in profeſſion of Religion, if profeſſion of Religion do not come to ſerve their turns, they are ready to ſpeak evil of that way, and all the profeſſors of it. Take heed what you do in reproaching of a member of Chriſt, the name of Chriſt is upon him; take heed you do not reproach him that the name Chriſt is upon; the people of God do bear the name of Chriſt upon their foreheads; take heed you do not ſpit upon their faces, for it may be you may ſpit upon the name of Chriſt: as many unskilful hunters will ſhoot at wilde beaſts, and ſhooting at random may kill a man; and ſo many ſhoot at Chriſtians, but they hit Chriſt, they reproach Chriſt.

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CHAP. XXXVI.

The dreadful evil there is in reproaching the Saints.

Uſe 4. FOurthly, the conſideration of this calls for a trembling heart unto all thoſe that have been guilty in any degree of caſting reproaches upon the people of God. In this Uſe we have three branches: Firſt, thoſe that have done it themſelves: Secondly, thoſe that rejoyce in the reproaches that others caſt upon Gods people: Thirdly, thoſe that are the divulgers and ſpreaders of the reproaches of Gods people. In *Zeph.* 2. The Holy Ghoſt there rebuking *Moab* for reproaching his people in the eighth and tenth verſes, at the eleventh verſe it is ſaid, *The Lord will be terrible to them:* there are ſome of

your reproaches reach no further then the Saints themſelves, yet in regard of that excellency there is in them, it is an abominable wickedneſs. Mark with what indignation the Spirit of God ſpeaks againſt ſuch as are guilty herein, *Iſa.*57. 3,4. *Draw near hither ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore, againſt whom do ye ſport your ſelves? againſt whom do ye make a wide mouth, and draw out the tongue? are ye not children of tranſgreſſion, a ſeed of falſhood?* What, you who are ſo vile and filthy your ſelves, will you preſume to reproach the Saints of God, ſuch as are ſo precious in the eyes of God, and ſo near to Chriſt? Know, you have not to deal with them onely, but with Chriſt in them. You think you have to do onely with a company of poor weak creatures that are not able to right themſelves; but know, you have to do with Chriſt himſelf. Mark that expreſſion we have in *Iſa.* 37.23. it is ſpoken concerning *Rabſhekah, Whom haſt thou reproached?* it is not againſt *Hezekiah*, it is againſt *the holy One of Iſrael:* Thoſe that have done thus, have lifted up their mouthes againſt heaven it ſelf: *They ſet their mouthes againſt the heavens:* Thou haſt reproached him that is *the brightneſs of the glory of the Father*; The character, *The engraven image of the Father*; he that is the glory of heaven, that hath all the treaſures of all good in him; Thou haſt caſt reproach upon him that muſt be thy Judge; At whoſe mercy thou lyeſt for thy preſent and eternal eſtate; *Him* that is God bleſſed for ever, that is the infinite delight of the Father. You miſtake, you have ſhot at Chriſt all this while: As we read of *Oedepus*, he killed his father *Laius* King of *Thebes*, taking him

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Cap. 36. him for his enemy; your miſtake is worſe you ſtrik at, you reproach Chriſt, while you think it is but poor man, yea your enemy.

O that ever you ſhould be born to do ſo much miſ chief as to caſt dirt upon the face of Chriſt; ſurel you kick againſt the pricks: It is an argument tha you are not *a ſon of the promiſe*, that you are a ſuc ceſſor of *Iſhmael*: Thou haſt cauſe to fear that Go will laugh at thy deſtruction, and mock when thy fear cometh: Thou haſt cauſe to fear that thou ar reſerved for everlaſting ſhame and contempt, unleſ God does humble thee for this dreadful guilt that i upon thee. When you take advantage upon th meanneſs of Gods people for to reproach them, yo are the men and women that are found guilty in hea ven for to reproach Chriſt.

Object. But you will ſay, There are none ſo vile as to re proach Chriſt, nor the people of Chriſt for their god lineſs, it is for their hypocriſie.

Anſw. Let no man deceive himſelf thus; for there neve was any Devil or man that did reproach godlineſ under the name of godlineſs, but they would pu ſome other name upon it, under which it might ap pear vile and contemptible; and in this the men c the world do as the perſecutors did in the Primitiv times with the Chriſtians, they put the bodies c Chriſtians into the skins of wilde beaſts, and the they would ſet dogs upon them, and other wild beaſts, to tear them: So men do to this day; the put the profeſſion of godlineſs into the ſhapes c their own conceits, and their own ſlanders, an their own apprehenſions, to make it ugly, an they fall a reproaching and tearing, and run upo

them like a company of wilde beaſts: And that which thou ſayeſt is hypocriſie, is but the skin of the wilde beaſt, thy own unſhapen conceits, to make thy ſelf and their adverſaries run upon them, that you may the more freely venture; becauſe the wilde beaſts would not venture upon the body of a man ſo freely, but when they ſaw the body of a man in the ſhape of ſuch a beaſt as they hated, they ran upon it freely: And ſo thou dealeſt with Gods Saints in putting an unſhapen form upon them, to let out thine heart more freely upon them. But what if that which thou calleſt *hypocriſie*, God account *godlineſs*? yea know, that this thy aſperſion upon godlineſs, to ſay it is hypocriſie, and upon the people of God, to ſay they are hypocrites, is the reproach of Gods people, and there is a great deal of evil in it more then thou art aware of. In *Mark* 3. from verſe 22. and ſo on, when Chriſt caſt out devils, they ſaid, *He caſts them out by Beelzebub the Prince of devils*: well ſays Chriſt, *All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme, but he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation*: So that it ſeems theſe Phariſees had ſinned *the ſin againſt the Holy Ghoſt*, in that they ſaid, *He had an unclean ſpirit*, becauſe they attributed that to an unclean ſpirit, which was done by the Spirit of Chriſt; onely they did this againſt knowledge, and in malice: I do not ſay that all reproachers do ſin againſt the Holy Ghoſt; but if it be *againſt knowledge*, and *in malice*, conſider how near it comes: as their attributing that to an *unclean ſpirit* which came from the ſpirit of God *was it*; ſo does not thy

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Cap. 36. thy attributing that to hypocriſie which comes from the Spirit of God in ſincerity come near it. But laſtly, if it be for hypocriſie that thou reproach, and not for godlineſs, then it is for an evil; if it be for an evil that thou doeſt reproach them, then the better thou art, and the better mood thou art in, the more thou wilt reproach them. But we ſee the contrary evident: Wicked men they reproach the godly for hypocriſie, as they ſay, but they do it when they are in the height of their luſts; but if they be in a good mood, when they are on their ſick beds or death beds, and in their beſt condition, they reproach them leaſt; therefore ſure it was the good they reproached, and not the evil. But thus much concerning the firſt branch.

2. The ſecond is this, it calls for a trembling heart from thoſe that ſhall rejoyce at the reproaches of Gods people: Perhaps thou art one that wilt not

the defence of them, and then they are *as wounds*; not *the wounds* of them they ſpeak of, but the wounds of the *wounded*: And if any come in this way to caſt reproaches upon Gods people, they are taken down into the belly, and they go glib down: This is a ſlight of the Devil to make them paſs without the leaſt queſtioning; for thoſe that reproach, ſeem to ſpeak out of wounded troubled hearts. Cap. 36.

But we do not rejoyce in this, that we hear any evil of Gods people, but we rejoyce that they are diſcovered, and this is the work of God. *Object.*

1. If ſo be thy conſcience be convinced, that through the concealing of ſuch and ſuch things, there was a great deal of miſchief done before, and there is a great deal of good like to come to the publike cauſe, and the name of God in the diſcovery, then you may rejoyce. *Anſw.* 1.

Secondly, I appeal to conſcience: Suppoſe the diſcovery do a great deal of hurt, Gods name does ſuffer by it, is there a proportionable meaſure of grief in thy heart, for the ſuffering of Gods name, unto the joy that is in you for the diſcovery? 2.

But thirdly, ſuppoſe it were one that were near to you; ſuppoſe it were your *Father* or *Brother*, the *Wife* of your boſom, the deareſt friend you had that were diſcovered, would your hearts rejoyce then? if you rejoyce becauſe God hath glory by the diſcovery, then would you rejoyce, if the deareſt friend you had were diſcovered? 3.

Fourthly, yea, ſuppoſe you did ſuffer much by this diſcovery, that it were much to your prejudice, you ſhould loſe ſomething that your hearts are much ſet upon, would you rejoyce then? 4.

Fifthly, if ſo be that it were for the diſcovery that you 5.

Cap.36. you rejoyce; then you would not rejoyce, that they are diſcovered to ſuch as will not honor Gods name: You are glad that *any* know of it, that Gods *enemies* know of it, that will not make a good uſe of it, but will be hardened in their ſin, and diſhonor Gods name: Take heed you do not deceive your ſelves, to rejoyce ſo in the diſcovery of the people of God; there is a great deal of evil in it, more then you think of. *Joſeph* he feared *Mary*, but he feared the name of God might ſuffer, and therefore he would not make her a publike example.

3. The third branch is to thoſe that are divulgers of the reproaches of Gods people. Conſider what you do, they are the reproaches of Chriſt; take heed you do not divulge the reproaches of Gods people. Suppoſe they prove falſe, do you think that after Gods people have ſuffered ſo much, this will be enough to anſwer God and Chriſt, for all the dirt

they muſt *not be Devils*: So that to carry ſlanders and evil reports up and down, is the work *of the devil.* Again, wilt thou ſpread the reproaches of Gods people, when as it is the great work of God to cover the ſins of his people? And further, conſider, doeſt thou ſtand in need of ſo much covering of thy own ſins, and wilt thou have a hand in ſpreading abroad the ſins of others? How juſt will it be with God to let thee fall into ſome groſs ſin, and ſpread abroad thy ſhame, ſeeing his name and the names of his people are not dear in thine eyes? Cap. 37.

CHAP. XXXVII.

Seeing Chriſt makes our ſufferings his, we ſhould make his ſufferings ours.

FIfthly, if Chriſt will take our ſufferings and our reproaches, and make them his; then we are to take Chriſts ſufferings, and Chriſt reproaches, and make them ours. It was the burning love of Chriſt, and his zeal to his people, that made him take the reproaches of his people to himſelf; and ſo our burning love to him, and zeal for him, ſhould make us take his reproaches upon our ſelves. Chriſt is many ways reproached in the world, not onely in his perſon, when he lived upon the earth, and in his people; and ſo we are not onely to take the reproaches of Chriſt upon us in theſe regards, but in any particular, whatſoever reproach falls upon Chriſt any way, let us account of it as our own: When the *Uſe* 5.

Cap. 37. the *Doctrine* of the Goſpel is reproached, then he is reproached; when the ways and light that God hath diſcovered to his people is reproached, he is reproached; when the Ordinances are ſlighted, when as the blood of Chriſt is counted a common thing, and every baſe luſt is preferred before it; when as the bleſſed authority of Chriſt is villified and ſlighted, either when it is ſlighted openly or ſecretly, if the authority of Chriſt be caſt off, then he is reproached, *Numb.* 15. 6, 30. *When you put a reed into the hand of Chriſt, and bow to him, and ſay, Hail King of the Jews*: when you ſhall profeſs obedience and ſubjection unto Chriſt, and in ſtead of a Scepter, put a reed into his hand, then he is reproached. Again, when Gods people *walk unworthy of Chriſt*, then Chriſt is reproached. And when Chriſt is reproached in any of theſe, let us take them to heart, as throughly, as if we were reproached; yea, take

I anſwer, Firſt, thy ſpirit ſhould riſe in indigna- Cap. 37.
againſt ſuch deſperate evils and wickedneſs as 1.
, that any ſhould dare to be ſo bold as to reproach How a gracious heart behaves its ſelf, when he hears Chriſt reproached.
holy One of God, ſuch a bleſſed one as Chriſt
hat is ſo infinitely dear to thy ſoul, and hath
e ſo much for thy ſoul; though in our own cauſes
nay be quiet and give way, yet when it comes to
:auſe of Chriſt, it is good for the heart to riſe.
the ſpeech of *Oeclampadius* to his fellow Mini-
Let our Zeal be hot and burning, not when ſcorns reproaches are caſt upon us, but when the truth is ingered, and the name of God is blaſphemed. Ye
e heard that of King *Cræſus* his ſon, who though
/ere dumb all his life, yet when one would have
:k at his Father, the affection to his Father broke
ɔars of his ſpeech, and he ſaid, Take heed of kil-
the King: And ſo though we be dumb in things
concern our ſelves, yet when Chriſt comes to
:proached, let our hearts ſwell in us and break

ıgain, look upon them with trembling hearts, 2.
ever the patience of God ſhould ſuffer ſuch
:edneſs as this: As they did admire at *Mordecai*,
n he would not bow to *Haman*, they held their
:e, *and wondered what would become of that*
ter.

ea, we ſhould, if it were poſſible, labor to wipe off 3.
he reproach of Chriſt, and take it upon our ſelves
we might rather be ſpit upon and contemned
ı Chriſt. It was a brave ſpeech of *Ambroſe*, he
ıed it would pleaſe God to *turn all the adverſa- from the Church upon himſelf, and let them ſatiſ- heir thirſt with his blood*: This is a true chriſtian

Cap. 37. heart. And therefore if it be for our ſakes, and
have any thing in the buſineſs by which Chriſt is
proached, we ſhould be willing rather to ſacrifice
ſelves, then that Chriſt ſhould be reproached: A
as *Jonah*, when he knew that the tempeſt roſe for
ſake, ſays he, *Caſt me into the ſea:* And ſo *Na*
zen, when contention roſe about him, ſays he, *
*me into the ſea, let me loſe my place, rather then
name of Chriſt ſhould ſuffer for me.*

4. Again, the behaving of a Chriſtian ſhould be
it ſhould take his heart from his own name, ſo
as Chriſt is reproached: What though I have eſte
Chriſt is not eſteemed, he is contemned. *I*
theſe comforts, and I through Gods mercy w
nothing, and my friends cleave to me, and p
me; but Chriſt is not cleaved to, he is not pri
and what are all my comforts to me? they
Ichabods, the glory of all is departed f

trary grace: Such a one is proud, let me be more humble; ſuch a one is covetous, let me be more liberal, that there may be ſomewhat to anſwer: As it is ſaid of the wiſe ſon, when his father is reproached, he carries himſelf ſo as his father hath wherewithal to anſwer from his good carriage, *Prov.* 27.11. So let Chriſt have wherewithal to anſwer his reproaches from your godly convincing converſation. Suppoſe others have caſt an aſperſion upon the ways of godlineſs, becauſe ſuch are falſe and covetous, yet walk thou in the contrary, that Gods people may anſwer, Though ſuch and ſuch be ſo, *what ſay you to ſuch an one?* is not the breach made up in thoſe? And ſo much for that Uſe. Cap. 37.

Sixthly, we muſt not onely labor to wipe away the reproach of Chriſt: But if Chriſt have ſuffered ſo much *in us* and *for us*, let us labor to honor Chriſt as much as we can in the world, and ſet up the name of Chriſt, as much as others pull it down. How are we to ſet up the name of Chriſt? *Uſe 6.*

Firſt, in holding forth the beauty and glory of the Spirit of Chriſt in our lives, that though Chriſt be reproached in others, he may be glorified in us: Others may be forced to ſay in their conſciences, *Bleſſed be God that ever I ſaw ſuch men:* I never ſaw the graces of Chriſt ſhine more brightly in any, then in them. And then ſet up Chriſt, in ſpeaking all the good we can of Chriſt, in bringing others in love with him: As they in the *Canticles* ſaid, *What is thy beloved more then another beloved?* ſays ſhe, *My beloved is the chiefeſt among ten thouſands.* Again, let us ſet up the *Ordinances of Chriſt*, therein appears the honor of Chriſt, and let the

1. How we may honor Chriſt in the world.

2.

3.

Cap. 37. 4. beauty of his holineſs appear in his Ordinances, that men may ſay, *Bleſſed are the people that are in ſuch a caſe*. Fourthly, let Chriſt have the honor of our names, and of all our comforts: Surely if he have the ſhame of our reproaches, he ſhould have the honor of our honors: If he have the pain of our ſufferings, ſurely he muſt have the praiſe of our comforts: Chriſt hath a ſhare in our ſorrows, ſhall he not have a ſhare in our comforts? when we are reproached he is reproached; when we are honored, let him be honored too. What a ſad thing will it be, that when you go out of the world, it ſhould be ſaid, Chriſt hath had more diſhonor by you, then he hath had honor?

Uſe 7. Seventhly, If Chriſt ſuffers in all our ſufferings, hence we learn not to ruſh into ſufferings, before we be called to them, nor to withdraw from ſufferings, when we are called to them. Chriſt ſuffers in all our ſufferings, then it is not in our liberty to ruſh into ſufferings when we pleaſe, though it ſhould be in the cauſe of Chriſt. Indeed if we ſuffered alone, we might venture, but becauſe Chriſt is intereſſed in it, we muſt ſtay till we know whether Chriſt be willing to ſuffer; though our time be come, yet it may be Chriſt will ſay, *My time is not yet come*; becauſe it is in a good cauſe you think you may ſuffer in it, but conſider, is Chriſts time come? In *Proverbs* 10.10. it is ſaid, *He that winketh with the eye cauſeth ſorrow, but a prating fool ſhall fall*. When a man is loth to ſtand for thoſe truths of God that ſhall bring him into ſuffering, he winks: *He that winketh with the eye, cauſeth ſorrow, he will bring ſorrow to his heart*. But others will ſay, We will not wink

k with the eye, it is the cauſe of God, and we Cap. 37.
ſtand for it, but *a prating fool ſhall fall.* A true
n may ride in the rode, and fear no danger, yet
will not willingly ride into dangerous places,
ſo a man is not to ride into danger. As now if
i be partners with another, you cannot give
it you will, becauſe it is not your own, but it is
ir partners too. If a man have a cottage of his
n alone in a field, he may ſet it on fire, but if he
his own houſe on fire in the town, it may coſt him
life, becauſe others are intereſſed in the da-
ge as well as himſelf. Again, if Chriſt do
l, we muſt go freely, becauſe they are the ſuf-
ngs of Chriſt. It is reported of *Peter* in Ec-
ſiaſtical Story, that he was coming out of *Rome*
fear of ſuffering; and as he was coming out
the gates, he met Chriſt, and he asked Chriſt
erefore he came; ſays he, *I come to be crucified,*
n he thought Chriſt came to be crucified in
n, and therefore he went back and reſolved to
er, and ſo he was crucified. And ſo though
be ſhy of ſuffering, yet if we know Chriſt calls
t, we muſt yield, as being willing to ſuffer in us.
ut when are we called? *Queſt.*
here is an ordinary call, and an extraordinary call. *Anſw.*
e *extraordinary call* is by the Spirit: And that is
t, when there are none that will ſtand for the
ſe of God in an ordinary way. Secondly, thoſe
t God calls extraordinarily, are ſuch as have ex-
ordinary graces: They act not their own natural
dneſs, but are carried beyond it by a mighty work
Gods Spirit: And therefore thou mayeſt ſuſpect
ſelf, that thou art not called extraordinarily,

Cap. 37. but after much humiliation, and much abiliti deny thy ſelf.

But for *an ordinary call*: Firſt, then we ar led when if we do not ſuffer, Gods cauſe wi fer. Secondly, when God does take away the and helps of delivering us from ſuffering. Th the more helps are taken from us, the mo finde the conſolation of Gods Spirit con to us.

When we are called to ſuffering. But when helps are taken away, and the Sp God does abſent it ſelf, ſhall we fear then that not called?

Some think, ſurely they muſt not ſuffer, they ſhall betray Gods cauſe: If they do, b they do not finde God preſent with them: If do give you a fair way to eſcape when hi ſence is gone, you may take it; but if he ſhu up that you cannot eſcape, you may comfo go on; though now he be gone, he will again; as it was with Mr. *Glover*, who want preſence of God even till he came to the Stak then he clapt his hands and cryed, *He is come come.*

Uſe 8. The laſt Uſe of the point is this, If Chri fer in his people, and if all the evil you caſt Gods people is Chriſts, then all the good y to them is Chriſts: If when you ſpeak Gods people and reproach them, you re Chriſt; then when you ſpeak well of God ple, you ſpeak well of Chriſt: If when you cute Gods people, you perſecute Chriſt; ther you relieve Gods people, you relief C Chriſt will own the good that is done to hi

ple, as well as the evil: And therefore as the argument once was, *Relieve all ſtrangers*, for ſome unawares have done good to Angels; So now, do all the good you can to Gods people, for unawares you may do much good to Chriſt. And thus I have finiſhed the ſecond point from this Verſe, *That the reproaches of Gods people are the reproaches of Chriſt.* Now we are to proceed to the third. Cap. 38.

CHAP. XXXVIII.

A gracious heart hath a high eſteem of reproaches in the cauſe of Chriſt.

THat a gracious heart hath a high eſteem of the reproaches of Chriſt, he highly eſteems of every diſeſteem he ſuffers for Chriſt: And not onely bears reproaches and ſufferings *patiently*, but *triumphingly*; he is not onely contented with them, but counts himſelf enriched by them. This is a great riddle and myſtery to the world, that *Sufferings*, *Troubles*, *Miſeries* and *Reproaches* ſhould be rejoyced in, and eſteemed highly of. We are to underſtand by *reproaches* is this point likewiſe, not onely ſlanders, and mocks, and ſcorns, the ſufferings of Gods people in their names formally, but materially their ſufferings, they ſuffer for Chriſt, upon which they come to be contemned: So that whatſoever Gods people do ſuffer in the cauſe of God, and for Chriſt, they have high thoughts of it: If God ſhould give unto them all the riches and *Point.* 3.

Cap. 38.

honors of the world, they could not count themſelves ſo enriched as they do by their ſufferings. For men to be enriched by the glorious things of heaven, this is no wonder; but to be enriched by their ſufferings and reproaches, this is the great wonder of the world, that onely thoſe that have the Spirit of God are acquainted withal. Says St. *Paul in Rom.* 5.3. *We glory in tribulations:* There is a patient bearing of tribulation, and a rejoycing in tribulation, and glorying in tribulation; now they did not onely bear them patiently, and rejoyce in them, but they did eſteem them their glory. It is a notable ſpeech in *Acts* 5.41. It is ſaid of the Apoſtles when they were called before the *Councel*, and were very ill handled, *They departed from the Councel, rejoycing that they were counted worthy to ſuffer ſhame for his name*; to be worthy of ſhame, is a ſtrange kinde of phraſe: But in the Original it is, *They counted it honor to be diſhonored.* In *Luke* 6.22,23. you have another Text to ſhew forth unto us this truth clearly, *Bleſſed are you when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the Son of mans ſake:* Here is an expreſſion of the greateſt diſhonor that can be to Gods people: What ſhould they do then? *Rejoyce in that day, and leap for joy,* for, *behold your reward is great in heaven:* As if Chriſt ſhould ſay, I do not bid you bear it *patiently*, but *joyfully*, and more then an ordinary joy, *leap for joy.* And that is remarkable of St. *Paul*, in 2 *Cor.* 11. where he reckons up many things to vindicate his Apoſtleſhip, wherein he was equal and above others; you ſhall finde they are his ſufferings principally he endured

καθηξιώθησαν ἀτιμασθῆναι.

endured for Chriſt, at verſe 23. *Are they the Miniſters of Chriſt, I ſpeak as a fool, I am more: in labors more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft:* now this is brought to ſhew the dignity of his Apoſtleſhip; and therefore in the concluſion at verſe 30. when he was put upon glorying, he ſhews what he moſt gloried in: *If I muſt needs glory, I will glory in things that concern mine infirmities:* by *infirmities* we are not to underſtand the infirmities of ſin, but his *weakneſs*, and *evils* that he endured for Chriſt. And ſo in chap. 12. ver. 10. *Therefore I take pleaſure in infirmities, in reproaches, in perſecutions, in diſtreſſes for Chriſts ſake.*

Cap. 38.

Δόξαν

And thus the people of God in former times have much gloryed in that they have ſuffered in the cauſe of Chriſt. It is the ſpeech of *Tertullian*, Your *cruelty* is our *glory*. We read of tender mothers beholding their childrens ſuffering death for Chriſt as their *Trophees* and *Triumphs*, and delighting in their laſt breathings, as in moſt melodious muſick. And it is reported of *Balilas*, when he was to dye, he required this favor, to have his chains to be buried with him as the enſigns of his honor. It was the maner of the *Romans*, when any had received any wounds for their countrey, they would ſhew the ſcars and places of their wounds for their glory. *Pliny* tells us of one, becauſe he got forty five wounds for his countrey, by that he got immortal honor amongſt the *Romans*. Thus Saint *Paul* ſeems to argue, *Let no man put me to buſineſs, I bear about me the marks of the Lord Jeſus*. And *Ignatius* profeſſed, he *had rather be a Martyr then a Monarch*. And *Prudentius* tells us of the *Martyrs* in his time, and eſpecially

Crudelitas veſtra, gloria noſtra, Tertul. ad Scapul. *Spectabat lata filiorũ funera tot trophia & morientium vocibus tanquã pſallentium cantibus ſuſcipiebatur & pietatis harmoniam pulcherrimã ventris ſui uberam in filiis ſuis lyra munera ſalutarem* Ambroſ. offic. l. 1. c. 36.

cially of *Vincentius*, that the great *tormens that were preſented to them, were but ſports and plays to them, they delighted themſelves in thoſe things they ſuffered for Chriſt, they trod upon burning coals as if they had trod upon roſes. And ſo in the Primitive time they were wont to call Martyrdom by that name, *The "crown of Martyrdom. I deſire to know nothing*, ſays St. *Paul*, *but Chriſt and him crucified.* And we know how ſuperſtitiouſly they did uſe the *Croſs* of Chriſt in former times, and how high reſpect they would give unto a piece of *wood* that Chriſt was crucified upon; yea, if they had but that piece of wood in imagination: what a deal of buſineſs was there made by *Conſtantines* mother about the Croſs of Chriſt? Certainly it grew upon this, it was but the abuſe of the high eſteem that the people of God had of ſufferings. The Emperor *Baldwyn* thought himſelf bleſt, if he had but a piece of the Croſs of Chriſt, *that* he would carry about with him in his arms. It is reported of one King of *England*, that he beſtowed as much upon a Croſs, as the Revenues of his Kingdom came to in a year. And that eſteem which they had of a piece of wood, the Martyrs in the Primitive times had of the Croſs of Chriſt; namely, of the ſufferings they endured for Chriſt.

Queſt. But you will ſay, wherein does it appear, and how comes it to paſs, that Gods people do ſo eſteem of their ſufferings for Chriſt?

Anſ. There are great riches in them: Firſt, the riches of *evidence*: Secondly, the riches of *preferment*: Thirdly, the riches of *employment*: Fourthly, riches of *improvement*: Fifthly, riches of *experience*: Sixthly,

Cap. 38.

*Tormentis carcer unguleæ ſtridentiſq; flammis Lumina atque ipſa panarii ultima mors Chriſtianis Ludus eſt. Prudentius hymno in laudem Vincentii. Sanctus Vincentius ridens occiſores ſuos dixit mortem & cruces eſſe Chriſtianis quadam jocularia & ludicra & ſuper prunas inciſas gloriabatur ſe ſuper Roſas ire. S. Agatha ad epulas & nuptias ire ſe dixit cum ad carceres & tormenta iret, Lutherus To. 4. p. 315

"Corona Martyrii.

Sixthly, riches of *promiſes*: Seventhly, riches of *comforts*: Eighthly, riches of *glory*. Cap. 38.

First, they are great riches, becauſe they have rich *evidences* from them, and that in theſe four or five particulars. 1.

First, by the ſufferings they ſuffer for Chriſt, they have an evidence to themſelves, that the way they are in is the right way: *They have reproached the foot-ſteps of thine anointed*: there was a time when they walked in the ways of *ſin* in their footſteps, and then they were never reproached; but now they have changed their way, and walk in the footſteps of the *anointed*, now they are reproached. If a man being going in a way, the end of which is of great conſequence, and if he ſhould miſcarry in his way, he were undone: If one ſhould tell him ſome marks of the way; as you go you ſhall meet with ſuch a dirty lane, and ſuch a craggy mountain; though he would be glad they were not, yet when he comes at them he is glad, becauſe they are ſigns of the way he muſt go. *Straight is the gate, and narrow is the way that leads to life.* Maſter *Bradford* made uſe of that place when he came to the Stake, and looked upon his ſufferings as an evidence to him that he was in the right way. 1. *Dura videtur, ſed ipſa eſt tuta via alia forte delicias habet, ſed latronibus plena eſt*, Aug. in Pſ. 36. *Ego niſi illos tumultus viderē, verbū Dei in mundo non eſſe dicerem.* Luther.

Secondly, they are an evidence to him of that difference that God hath made between others and him: there was a time, when as other men could cloſe with me, and agree with me; now ſee what a difference there is, they nothing but contemn me and deſpiſe me: I might have gone on and have been a ſcorner and a mocker as they are; O the difference that God hath made between me and them! that God ſhould call me 2.

me from them, who was as vile as they; and ſuffer them to be reproachers of godlineſs, and make me a ſufferer for godlineſs! *Jerome* * writ to *Auguſtine*, that it was a great ſign of glory to him, that all Hereticks did hate him.

Cap. 38. * *Quod ſignum magnæ gloriæ eſt omnes Hæretici deteſtantur.* Hyeron. ad Auguſt. Epiſt. 25 inter Epiſtolas Auguſtini.

3. Thirdly, it is an evidence of the ſincerity, and the power of his grace, and his love that he bears to Chriſt: and this is great riches; for a gracious heart ſays, *Lord try me, Lord prove me:* he would fain have an opportunity to manifeſt the truth of his love to Chriſt: all the while I go on in a way of proſperity, and have the deſire of my heart, wherein appears my love to Chriſt? but now when I am called to *ſuffering*, and to part with much for Chriſt, here is an opportunity to ſhew I love Chriſt for *himſelf*, that my love to him does not depend upon any thing that I gain by him in the world. The Apoſtle ſays, *The tryal of your grace*, he ſpeaks of faith, *is more precious then ſilver and gold:* and not onely *your grace* is more precious, but the *tryal* of grace is more precious then gold and ſilver. A gracious heart does rejoyce much in evidencing love to Chriſt; as any dear friend rejoyces much in any opportunity of manifeſting his love to another friend, and the greater the opportunity is, the more does he rejoyce. And likewiſe the *power of grace* is manifeſted: as *David* ſaid to the King *Achiſh*, Thou ſhalt know *what thy ſervant can do*; and ſo a gracious heart thinks here is an opportunity to manifeſt the ſtrength and power that is in grace.

4. Fourthly, they are an evidence that much good is done, that Satans kingdom is ſhaken; in *ſufferings* we ſee the rage of the Devil, and he rages then moſt when

when he ſends moſt oppoſition to his kingdom; wherefore thoſe againſt whom he rages moſt, may have hereby evidence that they were moſt inſtrumental againſt him: *I rejoyce*, ſays *Luther*, "*That Satan does ſo rage and blaſpheme, as often as I do but touch him*: he took it as an argument that much good was done, otherwiſe the Devil would not have been ſo vexed, he would not have raged ſo much.

Cap. 38. "*Gaudeo ſic Satana indignari & blaſphemare quoties à me tangitur.* Luther 2. Epiſt. ad Amſdorfium. 5.

Fifthly, a gracious heart hath an evidence to it ſelf, that God will ſpare him when others ſhall ſuffer from his wrath. Certainly, the more any one is called to ſuffer in the cauſe of God, and when he findes his heart ready and willing to yield to God in ſuffering, the more evidence may he have to his ſoul, that when others ſhall be called to ſuffer from Gods wrath, he ſhall be ſpared: and this is the bottom of the prayer of the Pſalmiſt, *Pſal.* 89. 50. *Remember Lord, the reproach of thy ſervants; how I do bear in my boſom the reproach of the mighty people.* I read of one *Eſcelus*, being condemned to be ſtoned to death, and all the people were ready to caſt ſtones at him; and his brother came, and run in, and ſhewed that he had but one hand, and the other hand he had loſt for the defence of his countrey, and then none would ſtone him: and ſo the marks of the Lord Jeſus, are notable marks to ſafeguard thee in the time of trouble: when the Lord goes out in his wrath, he will ſet his mark upon thoſe that he will ſave; and none more notable marks, then the reproaches and ſufferings they bear for Chriſt. This was *Jeremiahs* plea before the Lord, chap. 15. ver. 5. *O Lord thou knoweſt, remember me and viſit me; know that for thy ſake I have ſuffered rebuke.*

Laſtly,

Cap. 38. 6.

Laſtly, it is an evidence of ſalvation, *Phil.* 1. 28. not that all that ſuffer ſhall be ſaved: but a gracious heart that ſuffers in a gracious Chriſtian maner, hath God ſealing to him by his ſpirit in his ſufferings, his ſalvation. Put theſe together, and we ſee one cauſe why we ſhould count *the reproaches of Chriſt* great riches, yea, this is *greater riches then the riches of Egypt.*

Secondly, the reproaches and ſufferings which we endure for Chriſt, are riches of *preferment.* It was a ſpeech of *Ignatius*, when he was to ſuffer, *It is better for me to be a Martyr, then a Monarch.* Epiſt. 12. ad Romanos, *Euſeb.* l. 8. c. 7. To be preferred to honor, is counted great riches: now there is a preferment of Gods people here, theſe three or four ways: *Baſil* upon that famous Martyr *Bar-aam*, ſays, he rejoyced in ſtripes as in honors, he exulted in the ſevereſt puniſhments, as if *præclara bravia acce-*

Novam gloriam mihi annũciasquod Aduter principum vocer quales mihi glorias biennis Satã excitavit. Amajoribus ornamenta iunt vulnera. Hieronym. ad

us his poor creatures, rather then others; as if we were fitter then others: though we cannot ſay we are fitter, becauſe we are conſcious to our ſelves of ſo much weakneſs; but God honors us as if it were ſo.

Secondly, by this we come to be honorable in the eyes of the Churches, and the Saints of God: nothing makes Gods people more honorable in the eyes of the Saints, then when they are called to ſuffer much for God. And ſo in the Primitive times, they eſteemed much of the Martyrs, even too much. *Chryſoſtom* [a] ſpeaking of *Babylas* the *Martyr*, calls him a great man, *a man to be admired*, and ſays, *if I may call him a man*: and *Tertullian* [b] writing to ſome of the Martyrs, ſays, *I am not worthy to ſpeak to you*: he writes that it was a cuſtom of ſome in thoſe times to creep to the Chains [c] of the *Martyrs*, in a way of honor to them. *Baſil* * ſpeaking of the forty *Martyrs*, breaks out into this expreſſion, *O bleſſed tongues which put forth ſuch a confeſſion, as the ayr receiving it was even made holy by it.* You muſt ſuppoſe the expreſſion to be hyperbolical, yet ſo as ſhews how honorable the *Martyrs* were in their profeſſions of Chriſt.

Thirdly, it is a greater dignity in ſome degree then God puts upon the Angels in Heaven; the Angels glorified God in a way of ſervice, but the Angels and Saints in Heaven have not this way to glorifie God, they are not called to ſuffer in the cauſe of God.

Thirdly, the reproaches we ſuffer for Chriſt, are riches of *imployment*: in this they are called to be imployed in the greateſt work that God hath to do in

a *Magnus atque admirabilis vir ſi modo viri nomine ſignare illum fas eſt.* Chriſ. Oratione contra gentiles.

b *Non ſum aus ut vos alloquar.*

c *Repere ad vincula*

* *O Beatæ linguæ quæ ſacrã vocẽ iſtam immiſerunt quã aer quidem recipiens, ſacer factus eſt.* Baſil Hom in 40. Martyr.

Thirdly, the honor they have in conformity to Chriſt.

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in the world: there are no people in the world imployed ſo to ſet out Gods praiſe, as they are that are called to ſuffer; this is the loweſt ſubjection that can be to God, but the higheſt honor.

And they are called to be maintainers of the truth of God. Says *Calvin* upon this argument, *What are we poor worms, full of vanities and lyes, that we ſhould be called to be maintainers of the truth?* The great cauſe of Gods truth, is maintained eſpecially in Gods peoples ſuffering for the truth: Here is a glorious contending for the faith of God that is delivered to the Saints. *Thoſe who are in Priſon*, ſays *Cyprian**, *Confeſs God with a glorious voyce.*

Again, they are imployed in bringing credit to the Church of God; Gods people that ſuffer, are a great honor to the Church of God: whereas Apoſtates do diſgrace the Church of God; thoſe that ſtand out in the defence of the truth in ſuffering, make up that honor that the Church hath loſt: theſe are great employments. A gracious heart accounts it as great riches to bring honor to the Church, as to have honor himſelf: of which before. It is a notable expreſſion that *Cyprian* hath, to ſet out the honor the Church hath by ſuch who ſuffer for the truth; *O bleſſed Church, which in our times is made glorious, by the glorious blood of the Martyrs; it was white by the works of the brethren, now it is purple by the blood of Martyrs; there are neither Lillies nor Roſes wanting in her flowers; white garlands from their works, and purple from their ſufferings.*

Fourthly, they are riches of *improvement*: Firſt, *grace*

* *Glorioſa voce Deum confeſſi qui in carcere*, Cypr. Ep. 5.

Hi ſunt utiliſſimi credentibus qui ſunt eis nocentiſſimi, modo recte ferãtur, Luth

O beatam Eccleſiam, quam temporibus noſtris glorioſus Martyrum ſanguis illuſtrat, erat in operibus fratrũ candida, nunc facta eſt in Martyrum cruore purpurea; floribus ejus nec lilia nec roſæ deſunt, de operibus coronæ candidæ, de paſſione purpureæ, Cypr. Ep. 9.

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Cap.38. for God, when he is a doing good, he is imp
his time, but when he is *ſuffering*, he does as m
a little time, as he was doing a great while b
God does much reckon upon the time of his
in ſuffering.

5. Fifthly, ſufferings and reproaches are riches
1. *periences*. As firſt, when they are called to ſu
Chriſt, to be reproached for Chriſt, they have
2. rience of Gods power in upholding them. Sec
experience of the ways and many paſſages
providence of God towards them in all their
3. ings. Thirdly, they come to have experience
4. working of their own hearts. And laſtly, they
to have experience what it is to be in a ſufferin
dition: men have another apprehenſion of a ſu
condition before they are called unto it, ther
they are called to it; and therefore they are re

promiſe, in *Iſa.* 43. 2. *When thou paſſeſt thorow the waters, I will be with thee, and thorow the rivers, they ſhall not overflow thee; when thou walkeſt thorow the fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.* Again, his *glorious preſence* and his *abiding preſence*, for that you have one promiſe take in both together, 1 *Pet.* 4. 14. *If you be reproached for the name of Chriſt, happy are ye, for the Spirit of glory and of God reſteth upon you*; there is the Spirit of God in all the Saints, but there is the Spirit of God, and the *Spirit of glory* on thoſe that are reproached for Chriſt, that is, The glorious Spirit of God, the Spirit of God in a glorious maner. Secondly, the Spirit of God and of glory *reſts* upon you, it does not *paſs away*, but *reſts* upon you: now what a rich promiſe is here; and what is in all the world that may be named with this promiſe. Cap. 38.

Secondly, promiſes of *direction*: ſays Chriſt, *Take no thought when you are called before rulers for my names ſake, how or what you ſhall ſpeak, for it ſhall be given you in that ſame hour what you ſhall ſpeak.* 2.

Thirdly, there are promiſes of *aſſiſtance*; *I will be with you to the end of the world.* 3.

Fourthly, there is a promiſe of *acceptance*; *He that forſaketh houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive a hundred fold, and inherit eternal life.* 4.

Fifthly, a promiſe of *bleſſing*; *Bleſſed are you when men revile you and perſecute you, and ſay all maner of evil falſly on you for my ſake.* 5.

Sixthly, a promiſe of *a Kingdom*; *If we ſuffer with him, we ſhall likewiſe reign with him,* Luke 22. 28, 29. *Ye are they which have continued with me in my temptations*; and, *I appoint* 6.

Cap. 38. *unto you a Kingdom, as my father hath appointed unto me:* the appointing of *a Kingdom* follows upon their *continuing with Christ in temptation.* Brethren, God promiſes much to thoſe that ſhall be ſenſible of the reproaches of others, much more when thou thy ſelf ſuffereſt in the cauſe of Chriſt. In *Zeph.* 3. 18. *I will gather them that are ſorrowful for the ſolemn Aſſembly*; time was, when the ſolemn Aſſemblies of Gods people, their gathering together to hear a Sermon was their reproach, and they were contemned by many: were you ever in any place where the Aſſemblies of Gods people were reproachful, and was this a burthen to your ſouls, and grievous to you? mark the bleſſed promiſe, *I will gather them together:* but to be reproached our ſelves, and to bear our reproaches in a Chriſtian maner, *great* and *rich promiſes* are made unto it.

7. Seventhly, in reproaches and ſufferings for Chriſt, there are rich conſolations; never ſuch conſolation let out to a gracious heart, as when it is under reproaches and ſoreſt perſecutions: if ever Chriſt does turn water into wine, it is the tears of Gods people that are turned into wine of conſolation. *Baſil* in his Oration for *Barlaam* that famous Martyr, ſays, *He delighted in the cloſe Priſon, as in a pleaſant green meadow, and he took pleaſure in the ſeveral inventions of tortures, as in ſeveral ſweet flowers.* And *Vincentius* the Martyr ſpeaking of the great things he ſuffered for Chriſt, hath this expreſſion, *I have always deſired theſe dainties.* *Luther* reports of that Martyr, St. *Agatha*, that as ſhe went to Priſons and Tortures, ſhe ſaid, ſhe went to Banquets and Nuptails. And *Iames Bainham* ſaid when they kindled the fire

Has epulas ego ſemper deſideravi, Guliel. Pariſ. de moribus

Ad epulas & nuptias ire ſe dixit, cum ad carceres & tormenta iret, apud Lutherum T. 4. 315.

fire at his feet, *Me thinks you ſtrew roſes before me.* And Mr. *Saunders* hath a moſt full expreſſion of his conſolation, he felt a wonderful ſweet refreſhment flow from his heart unto all the members of his body, and from all the parts of his body to his heart again. And that Martyr *Hawks*, lifts up his hands above his head, and claps them together when he was in the fire, as if he had been in a triumph: this is a ſpecial fruit of the *Spirit of God*, and *of glory*, of which St. *Peter* ſpeaks, 1 *Pet.* 4. 14. *If ye ſuffer reproaches, happy are ye, the Spirit of God and glory reſts upon you*, and one conſolation, one beam of Gods face is worth all the riches of the world. The *Sun* enlightens the world, ſays *Cyprian*, but he that made the *Sun* is a greater light to you in priſon; that darkneſs which is the horrible deadly darkneſs of the place of puniſhment to others, he irradiates to you with his bright and eternal light. *Vobis idem qui Solem fecit noctis in carcere lumen fuit horribiles cæteris atque funeſtas pœnalis loci tenebras æterna illa & candida luce radiante*, *Cyp. Ep.* 16.

Eighthly, in reproaches and ſufferings there are riches of glory both before the day of Judgement and after: riches of glory before; if ſo be that opinion of ſome be true (which I dare not altogether deny) of Chriſts coming to reign in the world here before the day of Judgement; though I will not affirm it as a truth, yet if there be not a truth in it, I confeſs I cannot make any thing of many places of Scripture, *Rev.* 20. 5. *But the reſt of the dead lived not again till the thouſand years were finiſhed. This is the firſt reſurrection. Bleſſed & holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power,*

Cap. 38. *but they ſhall be Prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years.* I know this is ordinarily interpreted of the reſurrection *from ſin to grace*, and reigning with Chriſt *a thouſand years*, that is, reigning with him *in Heaven*: but this cannot be the meaning of the Text; this *thouſand years* muſt be before the day of Judgement, becauſe Satan muſt be looſed after: now if this prove to be true, O the riches of glory, that thoſe that ſuffer for Chriſt ſhall have! all thoſe that have ſuffered for Chriſt, they eſpecially ſhall be raiſed up to reign with Chriſt on the earth; and therefore you have it in ver. 4. *And I ſaw thrones, and they ſate upon them, and judgement was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Ieſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands, and reigned with Chriſt a thouſand years.* Suppoſe it to be ſo, then the more any do ſuffer for withdrawing himſelf from *Antichriſt*, the more glory they ſhall have when Chriſt comes to reign upon the earth. Some are loth to receive the mark of the Beaſt upon their *foreheads*, openly to appear for Antichriſt; yet they will have the mark of the Beaſt in their *hands*; but here is a promiſe to them that ſhall refuſe both: and it is not meant onely of thoſe that ſuffer death in their *lives*; the death in our *liberties*, and death in our *eſtates*, and other kinde of deaths ſhall not go unrewarded; it is a point that was ſpoken of in the Primitive times, and afterward it was condemned upon this ground, becauſe many grew to be ſenſual, and thought the Kingdom of Chriſt ſhould be for *a thouſand years*

in

in pleaſure to the fleſh: but take the Kingdom of Chriſt to be ſpiritual in the glory of his Ordinances, as I am confident that Chriſt ſhall reign Perſonally, in his fleſh I will not ſay, but Spiritually, farre more gloriouſly then he hath done. Cap. 38.

But then at the day of Judgement, O the glory of thoſe that ſuffer for Chriſt, they ſhall have Crowns upon their heads, and Palms in their hands, and all their perſecutors ſtand as baſe creatures before them! O the imbracings that there ſhall be then. If a father ſend his childe abroad about buſineſs, and the childe meet with much difficulty, and comes home in a rainy tempeſtuous day, how gladly his father receives him, and all are buſie to tend on him, and to make a fire, and get him dry cloathes! So when the people of God meet with ſuch hardſhip in the world, when they ſhal come and meet with Chriſt for whom they have ſuffered, how ſhall they be entertained? What riches of glory ſhall they enjoy in the higheſt heavens for ever hereafter? our ſufferings are but the ſeeds of our glory; and the deeper the furrows are, the more plentiful will the Harveſt be: and therefore *Gordius* * the Martyr ſaid, *It is to my loſs, if you bate me any thing in my ſufferings.* Are you reproached for Chriſt? *Bleſſed are you*; for the Brand of reproach (ſays *Baſil* *) ſhall be turned into the glory of an Angel. A gracious heart counts it more riches to be conformable to Chriſt, then to have Crowns upon his head: As in *Phil.* 3. 8. he counted all the things of the world dogs meat, for the fellowſhip of Chriſts ſufferings; he did not count all the world dogs meat, for the glory he ſhould

* *Majora certamina majora ſequuntur præmia*, Tertul. ad Scapulam

* *Propter Chriſti nomen affice-ris ignominia, Beatus es, quoniam injuſta tibi ignominiæ labes in Angeli gloriã cõmutabitur*, Baſil. orat de pat.

Cap. 38. *Neque vobis ignominiæ eſt pati quod paſſus eſt Chriſtus* Cypr. Ep 55.

have by Chriſt onely; but for the fellowſhip he ſhould have in the *ſufferings* of Chriſt. Truly happy is that ſoul, and to be equalled with Angels, ſays *Ferome*, who is willing to ſuffer, if it were poſſible, as great things for Chriſt, as Chriſt hath ſuffered for it. *Vera eſt illa anima felix, & Angelis æquanda quæ pro nomine & opere Chriſti tanta quanta pro nobis ille ſuſtinuit, voluit ſuſtinere, Hyeronym. Epiſt. ad Oceanum.* Such as have been followers of eminent men, they highly eſteemed to be like their Maſters, though in things that were ſome diſhonor; As *Plato* was a man of a crooked back, and his Schollars counted it an ornament for to go crooked. And *Ariſtotle* had a liſping ſpeech, and his Schollars thought it an honor to have a liſping ſpeech. And *Alexander* had ſomewhat a wry neck, and a harſh ſpeech, and his ſoldiers thought it an honor to be like him: how much more ſhould the godly count their ſufferings an honor, becauſe they are comformable to Chriſt? For Application.

Uſe 1. In the firſt place, hence we ſee the excellency of *grace*, what an excellent and glorious thing it is, whereſoever it is, that it does conduce ſo far to encreaſe riches out of any thing: great muſt needs be the gain of godlineſs, when it gains from their ſufferings and reproaches; grace is ſuch a thing, as can turn duſt into gold: The Philoſophers ſtone is counted a rich thing, becauſe it turns duſt into gold, *grace* will do it, the dirt that the world caſts upon Gods people, is turned into gold: well may it be called the *Divine nature*; for as God brings light out of darkneſs, and comfort out of ſorrow, and riches out of poverty, and glory out of ſhame, ſo does

does grace. How does grace conduce to the comfortable life of Gods people? as for the ſervice that God employs them in, they count that honorable; and the ſufferings that God calls them to, they count them comfortable; we need not therefore be ſo afraid of ſufferings; indeed, if we have not a principle to change the nature of them, we may be afraid, but if God do put a principle into us, to turn our ſhame into glory, and ſufferings into riches, we need not be afraid: If any did ſee *Moſes* his *Serpent*, he would be afraid; but if he had *Moſes* hand, he would not be afraid, becauſe *Moſes* hand had a divine vertue with it to turn the Serpent into *a rod*; and ſo if we look upon ſufferings as a Serpent ready to devour us, we may be afraid, but when we conſider the excellency of grace, that it hath a divine power to turn the Serpent into a rod, you need not be afraid; labor to prize this jewel of grace, that can do ſuch great things: It was the curſe upon the wicked, that God would turn their glory into ſhame; It is the bleſſing of grace, that it will turn ſhame into glory.

Secondly, we ſee a reaſon of the meekneſs and quiet behavior of Gods people in ſufferings: Though they are perſecuted, they carry themſelves meekly, and are ready to forgive, they are not diſcouraged, and ſink in their ſufferings, becauſe they look upon ſufferings with another eye then the men of the world do, they look upon their ſufferings as their glory and riches: When a man hath riches coming in, he is quiet; and though he were angry, paſſionate, and vexing before, yet when riches come in, that quiets his heart, and he is ready to do any office

Cap.38. office of love then; this is the reaſon why Gods people are ready to do any office of love to them that do perſecute them, becauſe they look upon them as their glory. St. *Paul* was a man that had a high eſteem of his ſufferings, and therefore when he ſuffered much, and from thoſe that were his friends, in *Gal.*4.12. ſee his behavior, *Brethren, I beſeech you, be as I am, for I am as you are, ye have not injured me at all*; As if he ſhould ſay, *Howſoever you have carried your ſelves, yet be as I am, I am as you are, let our hearts cloſe and joyn together*; you have not injured me at all: Thus his ſpirit was carryed in this quiet and meek frame, becauſe he had a right underſtanding of the nature of ſufferings. And ſo we read of *Stephen*, when they were ſtoning him, ſays he, *Lord forgive them*: What was the ground of this? *He ſaw the heavens opened, and Chriſt ſtand at the right hand of his Father*, he ſaw a great deal of glory that was in his ſufferings when he ſuffered thus for Chriſt; he could pray for his perſecutors: What was the reaſon Chriſt endured all ſo quietly? he knew the good that was in his ſufferings. Indeed, as for thoſe that ſee no good in them, that finde nothing but trouble and vexation, no marvel though their hearts fret and revile again; but where a gracious heart findes ſweetneſs and good in ſuffering, ſurely there need not be that fretting and vexation of ſpirit in them as in others. And why ſhould we vex and fret, when we ſuffer any thing for God? it muſt be upon one of theſe two grounds; either becauſe of the evil that we do endure, or the evil of thoſe from whom we do endure. The evil that we do endure cannot cauſe fretting, becauſe it is turned to ſuch great riches. But you will ſay, The ſuffering

it;

it ſelf I do not care for, but *the baſe malicious hearts of thoſe from whom I ſuffer*, that troubles me. To that I anſwer, It is reported concerning *Socrates*, being once reproached, and yet behaving himſelf meekly and quietly, one came and asked him how he could be ſo meek and quiet, when he was reproached by ſuch a one as he was that did reproach him? *Socrates* anſwered, If as we go along we ſhould meet with a man that had a diſeaſed body, more diſeaſed then our bodies, more weak then ours, ſhould we fret at him becauſe we ſee the diſeaſe of his body more grievous then ours: No, this ſhould make us pity him; then ſays he, if as we go along, we ſee the ſpirit of one more diſeaſed, and more diſtempered then ours, ſhould this make us fret at him? it rather calls for pity and commiſeration: ſo if that be the thing that makes thee fret; namely, the malice of them from whom you ſuffer, it ſhould rather turn your vexation into commiſeration, and look upon his ſpirit as diſeaſed, and ſickly, and weak, and bleſs God that hath given you a more ſtrong and hail ſpirit. Cap. 38.

Thirdly, if Gods people account ſufferings and reproaches greater riches then the treaſures of *Egypt*, then here we may ſee to what a heighth a gracious ſpirit is raiſed to, how high above the world; in that it looks upon the riches, and glory, and ſweet contentment of the world, as under the meaneſt and baſeſt thing that does attend godlineſs; namely, as things under reproaches, and under ſcorns and ſufferings; Gods people do not onely look at Chriſt, and grace, and heaven, as above the riches and glory of the world, that they are infinitely above them; but mark how a gracious heart is raiſed above the world, take the *Uſe* 3.

Cap. 38. the very dirt that is caſt upon the ways of God, and he counts that very dirt to be higher then all the riches, and glory, and dignity of the world; ſurely then a gracious heart hath a very low eſteem of the world, and the riches and glory of it, howſoever other men that know no better things, eſteem highly of them: A man that hath rich Revenues, plentiful comings in, he bleſſes himſelf in this, and counts himſelf a great man here; but know, while you are bleſſing your ſelves in theſe things of the world, that do glitter in carnal eyes, a gracious heart is ſo far from looking at that which you do ſo highly eſteem of as great matters, as he accounts the very baſeneſs that attends the ways of godlineſs, as a higher preferment by far then all your glory, and rejoyces more in it, and bleſſes God more for it; yea, bleſſes himſelf more in the very baſeſt and meaneſt things that attend godlineſs, then in all your riches; ſo that

for he does not ſo much prize it as the dirt that is caſt upon him. And ſo the Pſalmiſt in *Pſal.*119,118. ſpeaking of the vile eſteem that God hath of the wicked, ſays he, *He treads them down under his feet, and puts them away as droſs:* Gods ſervants are compared in *Mal.*3.17.to *jewels* that are ſcattered up and down in the dirt, for ſo the phraſe does intimate, but the dirt that is upon his jewels, is highlier eſteemed by Gods people,then all the jewels of the world: The ſcrapings and waſhings that come from the trenchers of men, is the ſweeteſt food unto a Swine; ſo that which is the ſweeteſt and moſt delightful things of the men of the world, it is meaner then the baſeſt thing that does belong unto the ſufferings of Gods people. O the advantage that the Saints have above the men of the world! Were there any great matter in the things of the world, howſoever eſteemed by men, it could not be that the very reproaches of Gods people could be counted better; but whatſoever eſteem the men of the world have of them, it appears by this there is no great matter in them. Cap.38.

Riches in Scripture are compared to *thorns*, there are five or ſix things wherein they are like thorns; Firſt, *thorns* are the vileſt plaints, ſo *riches* are to a gracious heart. Secondly, in regard of the *ſuddenneſs of their paſsing away*, if the fire do but touch them, they are quickly gone, ſo *riches* ſoon paſs away, it is ſaid, *They have wings and fly away.* Thirdly, in regard of their unfruitfulnes, *thorns* bear nothing fit for man, ſo *riches* are very unfruitful, they make men unfruitful. Fourthly, in regard that *thorns* are ſuch hindrances to better things; and therefore the Scripture ſays, How *riches* do reſemble *thorns*. 1. 2. 3. 4.

Cap. 38. ſays, the ſeed of the word that was ſown *among thor*
it was choaked, they will not let better things gr
by them; ſo the riches of the world and cares abc
them, choak up all, and hinder other things that
5. good. Fifthly, they are compared to *thorns*, in rega
of the prickly nature of them: So there are mar
ſnares in *riches*; ſays the Holy Ghoſt, *They pier*
themſelves through with many ſorrows: It is hard f
a man to go through thorns, and not to pierce hin
ſelf; he may be in the outſide of them, and not pier
himſelf; ſo though a man be buſie in the world, l
may keep himſelf from pricking, but if he be over hea
and ears in the world, he will be pricked; as the ſhee
that is got into the thorns will loſe part of her fleec
ſo Gods people will loſe part of their good among
6. the world. Laſtly, many venomous creatures,
Snakes and Toads, and the like, are creeping an
crawling in the thorns, ſo many venomous luſts a
hidden by riches, an outward glorious eſtate do
hide many filthy luſts. Theſe arguments may for ev
teach us to look upon theſe things as very mean a
low.

Uſe 4. Fourthly, if ſufferings and reproaches for Chriſt
greater riches then all the riches in the world, O hc
are they miſtaken, how are they deluded that look u
on theſe things as the greateſt evils! that are ſo ſhy
ſufferings and reproaches for Chriſt, as that they w
loſe the greateſt riches, rather then they will be enric
ed by them, rather then they will endure them, wh
as they are ſo great a good: As firſt, is not *peace*
conſcience a rich jewel, more then all the riches of t
world; and yet how many are there that will loſe t
rich jewel of *peace of conſcience*, rather then endu

reproach

ıches, rather then be enriched by reproaches? Cap. 38.
h they be convinced in their conſcience, ſuch
are according to Gods minde, that they are
l to do them, ſuch things ought to be done,
ıch things ought to be left undone; yet rather
:hey will endure reproaches, they are con-
o part with the riches of the peace of conſci-

ondly, is not the *truth of God* a rich jewel, a pre- 2.
ewel? O any one truth is rich, we ſhould prize The bene-
ve our lives! O that faith *that was once deliver-* fit of ſuf-
he Saints, how ſhould we prize it! *Buy the truth,* ferings.
not: Buy it at any rate, ſell it not upon any
The truth is that, that the blood, the lives of
ıy dear and precious Saints of God that were
ory of the world, have been laid out for the
:nance of, and well laid out too: For though
oes eſteem of the blood of his Saints, and
es in his eyes is the death of the Saints, yet
ſteems highlier of his *truth*, that is worth the
of all that have been ſpilt for the defence of it.
uth of God is the eſpecial end for which the
God came into the world, and took mans
upon him, to teſtifie to the truth. The *truth*
: worth then rubies and all precious ſtones, then
nd ſilver: *Whatſoever thou canſt deſire, is not*
ompared to it; and though there be ſo many
in the truth of God, yet how many are there
ill rather betray the truth of God, loſe the truth
l, rather then ſuffer reproaches.
dly, is it not a rich thing to enjoy *communion* 3.
od? It was an expreſſion of that truly noble
is *Galeacius*, that parted with all for Chriſt,
when

Cap.38. when his friends that were very rich, offered him bags of gold and ſilver to return to them again, he put them all away with this expreſſion of indignation, *Curſed is that man that counts all the gold and ſilver in the world, worth the enjoyment of communion with Jeſus Chriſt:* This is riches, yet ſome had rather loſe this then endure reproaches.

4. Fourthly, is not *the bleſſing of God* upon us, the protection of God over us, the love of God unto us, the care of God for us, and the brightneſs of the face of God ſhining upon us, and brightning all our ways, are not theſe riches? and yet behold how many are there that are ſo far from counting reproaches riches, as they will loſe theſe riches, rather then bear reproaches.

5. Fifthly, is not *the inheritance of the Saints*, that kingdom of glory, that incorruptible undefiled crown that is reſerved for them, riches? and yet how many are ſo far from eſteeming reproaches riches, as they will venture the loſs of that too, rather then they will endure reproaches.

6. Laſtly, are not *the Ordinances of God* riches, that are the eſpecial conduits and means of conveyance of the choice mercies of God unto his people; thoſe mercies that have ſuch an immediate dependance upon eternity, are not theſe riches worth all the world? yet how many are ſo far from counting reproaches riches, as will rather loſe all the riches of the Ordinance, then be *reproached*: Though their conſcience tell them, You might enjoy abundance of bleſſing in the Ordinances, were it that you might have them in the power of them, and they have a good minde to them: Ah, but my friends will ſcorn me; and upon

on this ground, they forbear coming to the Ordinances: And thus they are ſo far from counting the reproaches they ſhall endure, *riches*, as they deprive themſelves of all the riches in the *Ordinances of God*, rather then they will endure them: Like unto *Aſa*, in 1 *Kings* 15.18. he took all the *gold*, and *ſilver*, and *riches* of the treaſure of God, to ſend them unto *Benhadad*, that he might free him from the *King of Iſrael*: So men are willing to part with the gold and ſilver, and all the riches of Gods houſe, and of Gods Ordinances, ſo they may be freed from reproaches and ſufferings, and from enduring trouble; was there ever deluſion like this deluſion, to loſe ſuch *riches*, rather then endure that which in *it ſelf* is riches? were it that reproaches were as great evils as you can imagine, ſuppoſe you might go to live where you might enjoy the *Ordinances*, though it were in ſuch a place as *Job* ſpeaks of, in *Job* 22.10. *A land of darkneſs*, as darkneſs it ſelf, *and of the ſhadows of death*, without any order, and where the light is as darkneſs; yet that ſubjection that your ſouls do owe to God, does call for a willingneſs to yield to that, and to yield to reproaches and ſufferings, though there were no good in them: but now, when there is ſo much good, ſuch glorious things mingled together with *reproaches*, for you now to be ſo afraid of reproaches, as to be willing to loſe ſo much riches rather then to endure them, how is your heart beſotted? Suppoſe *reproaches* had ſuch ſhame in them as you think they have, cannot God put honor upon them? man can put honor upon mean things: As the *Garter* that is counted an ornament of the higheſt

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Cap. 38. *Nobility*, that *Kings* wear about their necks as an enſign of their princely order: A Garter fell from a *Lady*, and ſhe bluſhed for ſhame, the *King* took it up, *Well*, ſays he, *I will make this an honorable ornament ere long*; and upon that came the Order of the *Garter*. If man can put an honor upon that which is mean, ſurely God can do it: And therefore *Calvin* ſpeaking of *ſufferings* and *reproaches*, ſays, They are *the enſigns of heavenly nobility*; and if God hath put this honor upon them, ſhall you be ſo ſhy of them, as to loſe ſo much, rather then to endure them?

1. Firſt, if they were evil, you are to endure them, *in* regard of your ſubjection to God.

2. Secondly, if there were nothing loſt by your drawing from them, and your unwillingneſs to endure them, it ſhould be a great deal of evil; but *firſt* conſidering that there is *good* in them, and *ſo much loſt* by your unwillingneſs to endure them, what ſol-

if they were evil like hell it ſelf; Gods people earneſtly deſire them. I remember a ſpeech of *Jerome* upon that, *Bleſſed are you when men ſpeak evil of you, and revile you*; ſays he, Who would not be willing to ſuffer? who would not wiſh to be perſecuted for righteouſneſs ſake? who would not deſire to be reviled? O would all the rout of unbelievers did perſecute and trouble me for the name of my Lord, and for righteouſneſs ſake; I would this fooliſh world would all riſe up againſt me to reproach me.

Secondly, Gods people have been greedy of them. *Origen* was ſo earneſt to ſuffer with his father, when he was a youth of ſixteen years of age, that if his mother had not kept his clothes from him, he would have run to the place where his father ſuffered, to profeſs himſelf a *Chriſtian*, and to have ſuffered with him. And ſo the ſtory of the *poor Woman* in the book of *Martyrs*, that made haſte to the place where many Chriſtians were to be burned, and meeting with the *Perſecutor*, ſays he, *What need you make ſuch haſte to that place, there are many to be burned?* Ah, ſays ſhe, that I know, and *I am afraid all will be done before I come; I and my childe would fain ſuffer with them:* And many bleſſed the day of their ſuffering. *Alice Drivers* expreſſion was, That *never neckerchief became her ſo well, as that chain did:* and are you ſo ſhy of them? what difference is between you and their ſpirits. Again, what unthankfulneſs and diſhonor is this to Chriſt, that hath ſuffered ſo much for you. Chriſt hath gloried in the ſufferings he ſuffered for you, and why ſhould you be afraid of ſufferings for him? it was a notable ſpeech of an Ancient, *Acceptable is the reproach of the Croſs* to

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Quis poſt hujus modi voces non tentari ſe non ſinat? quis ab hominibus non perſequi ſe juſtitiæ cauſâ non optet? quis ſe non maledici deſideret? Utinam ob Domini mei nomen atq; juſtitiam cuncta infidelium turba me perſequatur, et tribulet: utinam in opprobrium meum ſtoliſtius hic mundus exurgat. Hieronym. ep. ad Ocean.

Ambienda hominum maledictio quæ acquirit Domini benedictionem. Amb. Ep. 75. lib. Ep. 3.

Cap. 38. *Gratia ignominia crucis quæ ei qui crucifixus fuit non eſt ingratus.*

him *that is not unthankful to him that was crucified upon the Croſs.* And what confuſion will it be upon you another day, when you ſhall ſee thoſe that ſuffered are ſo glorified, that their ſufferings are crowns of ſuch immortal glory? O conſider what you do; deprive not your ſelves of ſuch glorious riches.

Uſe 5. Fifthly, let us labor to get this Chriſtian magnanimity of ſpirit, namely, for to *glory in all* that we ſuffer for Chriſt: *Heathens* can be *patient* in ſufferings, but *Chriſtians* muſt go beyond them, and *glory* in their ſufferings. You have been bold in ſuffering for *ſin*, if you might have your minde and will: *now* if you may have your minde and will *for Gods glory* in ſuffering in a good way, why ſhould you not ſuffer? Mark the expreſſions that we have of *Job*, *Did I fear a great multitude, or did the contempt of families terrifie me, that I kept ſilence, and went not out of*

Iob 31. 34, 36.

[redacted]

ſpirits in the cauſe of God you maintain, and the ways of God, you walk from your own experience you have in them; if you take upon you the profeſſion of Religion by the reports of others, and be carried by the example of others, that will not do it; but if in your own experiences you finde that ſweet and onely ſatisfying content in the truths and ways of God, this will do it. It was a notable reſolution of *Luther*, My purpoſe is not, ſays he, to maintain my life or name in reſpect what men ſay, or can ſay of me for my maners, but my purpoſe is to maintain the cauſe of God; let whoſoever will tear my life and name in this regard: *Propoſitum eſt mihi neque vitam neque mores tueri, ſed ſolam cauſam; lacerent mores meos quicunq; velint.* Luth. ad Nicolaū Hanſman. Cap. 38.

Secondly, if you get your hearts inflamed with love to Chriſt: *Love* delights in opportunities of expreſſing it ſelf, and it hath never ſuch a full opportunity of expreſſing the ſtrength and heat of it, as in ſuffering much for the *Beloved*. 2.

Thirdly, if you have an eye of *faith*, and can behold God the Father, and Chriſt, and the bleſſed Angels looking upon you when you are in your ſufferings; By the eye of faith look up to heaven, and ſee God looking upon you, and ſaying, Here is a ſervant of mine is called to ſuffer for me, now you ſhall ſee his behavior; and Chriſt and the Angels looking upon you to ſee your behavior, and this will do it; not onely make you patient, but *glory* in them. 3.

Sixthly, if there be ſo much glory, and ſuch riches in ſuffering: Hence we have an Uſe of abundance of comfort and encouragement to them that are willing to endure reproaches for Chriſt. There are five *Uſe 6.* Incouragement to Sufferers.

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or ſix branches of conſolation to Gods people in this Uſe. First, are you willing to ſuffer reproaches, and to glory in them? I remember a notable ſpeech of *Gulielmus Pariſienſis*, *O happy pallat that can taſte ſuch delicates!* O it is a bleſſed thing that God hath given you ſuch a taſte! Again, know, if you glory in your *ſufferings* for God, God will glory in doing for you: None ſhall glory in *ſuffering* for him, but he will count it his glory to be doing for them. Thirdly, if you glory in your ſufferings for Chriſt, God will count it his glory to uphold you in his ſufferings. Fourthly, do you glory in the low condition you are put into for Chriſt? certainly God will own your ſouls, and glory in you when you are in the loweſt condition, when your ſouls ſhall be in adverſity, God will know you then. Fifthly, can you glory in a ſuffering Chriſt, when Chriſt comes in glory, he

1. *Fœlix patatum talia ſaporare poteſt.*

2.

3.

4.

5.

by many carnal hearts; but let them ſuffer any thing and be diſgraced, and they withdraw themſelves from them, they are deſpiſed as a lamp in the ſnuff, but who do deſpiſe thoſe that are ready to fall into trouble? thoſe that are in eaſe: When a lamp is bright and ſhining, every one eſteems it; but when it comes to be in the ſnuff, men deſpiſe it: and ſo in outward proſperity, many do eſteem of them, but when they come into trouble, then they ſlight them: O let not thoſe that are like to fall into trouble be deſpiſed by you: I pray what ſervice do you for God, that you ſhould deſpiſe them? ſuch a one as ſuffers in the cauſe of God, does more ſervice for God, then you have done in all your lives, and God hath more honor by him; and will you deſpiſe him, and look with an evil eye upon ſuch a one? behold him, look upon him, ſee whether the preſence of God be not more with him then ever; ſee whether the glory of God does not appear more upon him then ever? and will you deſpiſe him? It is ſaid, *God will not withdraw himſelf from the righteous*, however *others* do withdraw *themſelves*; (that is) let the righteous be in any condition, though in the pooreſt meaneſt condition, God withdraws not himſelf from him, and ſhall you withdraw your hearts from him? you ſhould embrace them, and the more they ſuffer for God, the more you ſhould delight in them, and be in their company the more, and not be ſhy of their company, and aſhamed to own them. Cap. 38.

In *Rev.* 1.9. you ſee how St. *John* does boaſt in his tribulation, he does not ſay, *I John* that am an *Evangeliſt*, who am an *Apoſtle*, who have revelations revealed unto me, but, *I John, who am alſo your brother*

Cap. 38. *and companion in tribulation:* This he rejoyces in, that there is a company of Gods people that I may joyn with in tribulation for Chriſt. And ſo it is ſpoken of the honor of thoſe Chriſtians in *Heb.* 10. 33. that they were *companions of thoſe that were reproached and perſecuted:* It is therefore well taken at Gods hand, when any of Gods people are in trouble, that others are willing to be their companions, and not to deſpiſe them, but to embrace them. And *Conſtantine* the *Emperor*, when he came to *Pagnutius*, that had loſt his *eye* for Chriſt, he embraced him, and kiſſed *that* eye.

8. Eighthly, if Gods people do ſo glory in their ſufferings: Hence there is diſcouragement to all wicked men to meddle with them; certainly they will get nothing by it. You think if they will not do thus and thus, you will make them do it: Alas, you are infinitely deceived; what will you do to make them do it? you will reproach them, and caſt diſgrace upon them, and take away their eſtates, and hunt them up and down: This is that which they glory in, and they count their riches; you enrich them by this: And therefore if there be any policy in you, leave off this way; for when are the people of God more ſetled in the way of godlineſs, and againſt the way of Antichriſt, then when they are perſecuted? *Nazianzen* in his Oration upon *Baſil*, tells of a famous conteſtation that *Baſil* had with *Modeſtus*, the Emperors Lieutenant: What, (ſaith *Modeſtus*) what do we ſeem to be to you? Nothing, ſays *Baſil*. What, do you not fear our power? Why ſhould I fear? what will it do? what ſhall I ſuffer? What ſhall you ſuffer? (ſaith he in indignation) then he

reckons up a company of ſcaring things, *Loſſes of goods, Baniſhment, Tortures, Death:* then, ſays *Baſil*, if you have any thing elſe, threaten it, for theſe things are nothing. How is that, ſays he? *Baſil* anſwers, *for loſs of goods*, I have nothing but a few torn cloathes, and a few books; *for Baniſhment*, I account the whole earth mine; *for Death*, that will be a benefit to me, you will ſend me ſooner to God, *to whom I live, and to whom I haſten*; and a little after he ſaith, *Fire, Sword, Priſon, Famine, are all a pleaſure, they are delightful to me.*

We read likewiſe of a notable ſpeech of this *Lieutenant* to the Emperor *Julian: While they ſuffer, they deride us* (ſaith he) *and the torments are more fearful to them that ſtand by, then to the tormented.* *Gulielmus Pariſienſis* " in his Tractate *de moribus*, brings in the patience of the Saints triumphing over Perſecutors, ſaying, *The* Emperors, *and* Kings, *and* Princes *of the world are but Cooks to prepare dainties for me, in whoſe rage appears my glory; the magnificence and ſublimity of thoſe who are* mine, *and thoſe that ſeem to dominier in the world, do ſerve in my kitchin to prepare food for me.* And *Tertullian* ſpeaking of the *patience* of *Job*, and the Devils coming to ſtrike him, ſays, *The Devil with his own hands did but make a crown for Job.* And (ſays he) *here is the glory, and magnanimity, and ſublimity of* patience, *that it does glory in thoſe things that the world think to get them off from the ways of godlineſs by.* Hereticks, ſays *Cyprian*, do arm us, when they think by their threatnings to terrifie us. Do you think reproaches *from you* will take off their hearts from all the good they had experience of

" *Coquinæ ſunt omnes Tyranni, ſive Imperatores, ſive Reges ſive, Principes in his apparet gloria mea & magnificētia & ſublimitas meorum in cujus coquina ſervierunt: ſervire non ceſſant toto ſtudio & viribus qui toto mundo imperare & dominari videantur.* Guliel. Pariſ. de morib.

Armant nos Hæretici, dum putant nos ſua comminatione terrere, Ep. 55.

Cap. 38. of *Gods ways?* you know not their hearts.

In *Jeremy* 23. 7. ſays God, *They think to cauſe my people to forget my name by their dreams*, which they tell every man to his neighbor, *as their fathers have forgotten my name for Baal:* becauſe a company of baſe *Hyposrites* are taken from the ways of godlineſs, and from the profeſſion of truth by ſcorns and reproaches, the men of the world think to get Gods people to forget his Name, but they are infinitely miſtaken: although you prevail with hypocrites, do not think to prevail in like maner with gracious hearts. The anſwer of *Baſil* to *Modeſtus*, that *Nazianzen* in his former Oration mentions, is very remarkable; When *Modeſtus* heard his bold anſwers, ſays he to him, *Never any man anſwered me thus, thus boldly as you do:* It may be, ſays *Baſil*, *you never had to deal with a Biſhop before.* So although perhaps others who make ſhews of Religion, yet not

ings we endure for Christ, then certainly we are to glory in the sufferings that Christ hath indured for us: if there be riches in our sufferings for Christ, what riches are in Christs suffering for us? I have shewn in eight particulars the *riches* of sufferings for Christ; I might in as many particulars shew the riches of *Christs sufferings* for us. First, riches of the infinite deep wisdom of God. Secondly, the riches of the infinite *love* of God to mankinde. Thirdly, the rich patern of *humility*. Fourthly, there is riches of *honor* that is put upon the Children of men, such a price is paid for them, and such great things are done by the Lord for them. Fifthly, there is a rich *fountain of mercy*, cleansing of all pollution, and the healing of all souls in Christ. Sixthly, there are the riches of the springs of all *graces*. Seventhly, there are the riches of the rich treasure of all *consolations*. Eighthly, a rich *purchase*; thus our sufferings for Christ are riches, and Christs sufferings for us are riches. *Chrysostom* * speaking of Christs reproaches, hath this expression, *These things which we suffered, are most beautiful and glorious to me, in these I do principally glory; neither is my spirit less raised by the thousands that be raised from the dead, then by the dolours that suffered.* How rich is a Christian in regard of sufferings; as men use to look at their riches, and be thinking of their riches, so let us be viewing and looking at our riches, the riches of our sufferings; and Christ makes us to glory in our riches. It is an expression of *Chrysostom* upon the Sermon in *Matthew* 26. speaking of the sufferings of Christ, says he, *They are glorious things;*

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* *Hæc pulchrima & gloriosissima sunt, in his ego summopere glorior nec minus me bi sui dolores. Sublimem efferunt, quam mille mortui quos excitavit,* Chrysost. Hom. 86. in cap. 26. Mat.

Cap. 38. *things*, he glories more in them, then in raiſi
thouſands from the dead, *Chriſt glories in the*
And that is obſervable in the ninth of the *Ac*
where Chriſt appears to *Saul*, ſays he, *Sau*
Saul, why perſecuteſt thou me? ſays *Paul, W*
art thou? I am Jeſus of Nazareth; why does
ſay, *Jeſus of Nazareth?* does any good co
out of *Nazareth?* he does not ſay, *I am the ſeco*
perſon of the Trinity, the *Son* of God, the *Ki*
of the Church; no, but *I am Jeſus of Nazare*
that was a *reproach* that was caſt upon Chriſt, a
Chriſt glories in that, ſurely we ſhould glory in
then.

Uſe 10. Laſtly, if there be ſo many riches in ſufferi
for Chriſt in reproaches, what riches are the
in the Crown, in the reward of the reproache
and ſufferings? men do dig riches out of dar

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Chap. XXXIX.

There is glorious reward for the people of God.

But what was the ground that made *Moſes* thus eſteem reproaches? *He had reſpect unto the recompence of reward:* From whence the nt of Doctrine is this, That

here is a glorious reward for the people of God, the ect unto which is a great encouragement to Gods vants, to go on in a way of ſuffering and hardſhip for Point.

was this that helped *David* in the midſt of his temptation, that did ariſe from his affliction in way of God, *Pſalm* 37. 24. *Thou ſhalt guide with thy counſel, and afterward receive me to y:* as if he ſhould ſay, Howſoever it be with men of the world, who enjoy their proſperity ording to their deſires; and howſoever it be with that I am afflicted, and muſt endure hard things ; yet this is that which upholds me through all, ou ſhalt *afterward* receive me to glory. This is which upheld the Spirit of Saint *Paul*, 2 *Cor.* 7. where he brings in a moſt notable and high reſſion of the glory that is to come, for the upding his ſpirit in his ſuffering; *For our light affion, which is but for a moment, worketh for far more exceeding and eternal weight of glo-*

This is that which Saint *Paul* propounded *Timothy*, to uphold his heart in all his ſufngs, 2 *Timothy* 2. 12. *If we ſuffer, we ſhall alſo n with him.* This is that which ſtrengthned the its of the Chriſtians, that ſuffered in the times of the

Cap. 39. the *Maccabees*, *Heb.* 10. 34. As thoſe *cluſters of Grapes* that were brought from the land of *Canaan*, that ſhewed to the people, what the fruitfulneſs of that land was, was an encouragement to them, to paſs through all difficulties that they were like to meet withalin the poſſeſſion of the land, to fight againſt the children of *Anak*; ſo that which God hath revealed of Heaven, is like thoſe *cluſters of grapes*, thoſe little things that we have made known to us (in compariſon of the glory that is to come) are to that end revealed to encourage us in our way here. In the handling of this point, there are theſe five things we ſhall endeavor to do: Firſt, to ſhew that there is a reward for the righteous. Secondly, how far a Chriſtian may have an eye unto this reward. Thirdly, ſhew ſomewhat what this reward is. Fourthly, wherein lies *the power* of the believing of this, to help us to endure any hardſhip. Laſtly, make Application of all.

1. That there is *a reward.* Certainly, there is a more bleſſed condition for Gods people hereafter, they have not received that which is prepared for them, there are other maner of things to be revealed, then thoſe that you ſee. *Pſal.* 58. 11. *Verily there is a reward for the righteous*; ſurely it is ſo: notwithſtanding a carnal ſenſual heart doth not ſee it, yet *verily there is a reward*, though the ways of Gods providence do ſeem outwardly to work otherwiſe, yet ſurely there is a reward: notwithſtanding our unbelieving hearts are ready to queſtion it, yet *ſurely* there is a reward, *verily* there is a reward for the righteous. There is a great deal of power in this one thing to raiſe up our hearts from the creature, from grovelling here below,

to make us at leaſt to look upward to know our happineſs is not here, to know that there are glorious things to be expected, and that appears:

Firſt, God hath infinite riches of glory, infinite treaſures of happineſs, there are infinite great things in God, and God takes infinite delight to communicate himſelf, and let out himſelf unto the creature: now if there be ſuch infinite riches with God, ſuch glorious treaſures of happineſs, and he delights to *communicate* himſelf, certainly there are great things to be communicated then; for wherefore is it that God hath ſuch infinite riches in him, but that in due time he will make them known, and reveal them, and communicate them? it is but little that is revealed and communicated for the preſent; therefore there are other things to be revealed and communicated from God.

Secondly, God hath made mankinde to be of ſuch a nature, as to have a kinde of infinite capacity, whereby it is made capable of happineſs, beyond that which any creature, beſides *Angels*, is capable of: Properly no creature but the rational creature is capable of happineſs at all, but beſides it hath a kinde of infinite capacity, whereby it is made capable of the higheſt happineſs that belongs to the capacity of a Creature: and certainly God hath not made this in vain, God does intend to fill this capacity.

You will ſay, *An infinite capacity of happineſs*, how is that? Thus; for there are two things in the rational part of man, his *underſtanding*, and his *will*: now the capacity of this part, muſt be judged according to the objects that are ſuitable unto theſe two faculties

Cap. 39. ties in mans ſoul: For the *underſtanding*, it is not any particular thing that is the object of it, but truth *in general*: take *truth* in the utmoſt latitude of it, in the univerſality of it, that is the object of mans underſtanding; and therefore the underſtanding is infinite, becauſe it is not ſatisfied in this or that particular, but *truth* in the utmoſt extent. And for the object of the *will*, it is good in the general, it is not this or that particular good, but good in the univerſality of its nature; and therefore till it come to enjoy God, that does eminently contain all good in him, it can never come to have *full* ſatisfaction. And here obſerve the difference between the capacity of mans nature, and the capacity of other Creatures: as for other Creatures, their faculties can extend no further then ſome particular good, and they are limited within the narrow bounds of their own nature; and therefore if ſo be the *eye* have colour, it goes no further; and if the *ear* have ſound, it goes no further; and ſo *taſte*, it goes no further then ſome particular good; but the intelligent ſoul, the rational ſoul goes beyond all particulars. Now God having made mans nature of ſuch a capacity for good and happineſs, certainly God intends great things for the children of men, other maner of things, then there are in this world; and if for any, ſurely for the righteous.

3. Thirdly, ſurely there is a reward, becauſe it is the great deſign that God had in the making of the world, in all his works to lift up, and advance the glory of the riches of his mercy and grace: now if this be Gods great deſign, to advance the glory of his infinite

infinite mercy, then certainly there muſt needs be a glorious condition for ſome of the children of men, for that is not yet done; though there be ſomething of Gods mercy manifeſted, that we have cauſe to admire at; yet certainly, God does not reveal that in the world, whereby he ſhould attain to the great deſign, of lifting up of the glory of his great Name. Cap. 39.

Fourthly, the chief of the deep infinite counſels of God, and the works of his wiſdom, that have been from all eternity, have been, and are yet exerciſed about this eſpecially; namely, to bring mankinde to his eternal eſtate, and to communicate unto the children of men, that glory that he hath appointed for them, that it might be in the moſt glorious way that can be: now if God have ſet his infinite wiſdom on work from all eternity about this; namely, what might be the moſt glorious way of communication of himſelf in the riches of his goodneſs unto mankinde, certainly, when this comes to paſs, that God ſhould communicate himſelf as much as he does intend, it muſt be infinitely glorious: certainly, there are great things, and glorious things to be communicated hereafter. 4.

Fifthly, the power of God hath been already exerciſed, in ſubſerviency to other attributes of his, to make known his wiſdom, and his bounty, and his general goodneſs; the power of God have been wonderfully manifeſted in the works of creation and providence: now certainly, the power of God is as well to be put forth in a way of ſubſerviency unto his grace and mercy; now if there be ſuch a time, as Gods infinite *power* is to be let out, and work unto that end, that it might be ſubſervient unto the infiniteneſs 5.

Cap. 39. nings of Heaven that they finde here: if there were a thouſand worlds filled with that glory that this is filled with, they would not take it for one ray, one beam, that is made known unto them, as the firſt fruits of that glory they ſhall have hereafter: now put all theſe together, and we may conclude, *Verily there is a reward for the righteous*; verily there is a glorious condition for Gods ſervants; happy are they that ſhall be made partakers of theſe things, certainly there are great things to come.

Before we go any further, me thinks the thoughts of theſe ſhould raiſe our hearts: what do we here minding ſuch poor empty things? are theſe the things that God hath made us for? are not the thoughts of God concerning the children of men, higher and more glorious then theſe outward things? ſurely there is ſomething elſe, that God hath made mans immortal ſoul for, above any thing that it hath ſeen in the world: men do live for the preſent, as if there were no other condition for them, no greater good, but onely to eat and drink, and have money, and brave cloathes, and the like: O know there are better things for us to look after! but thus we paſs from the firſt thing, *that there are bleſſed things for the children of men* hereafter.

CHAP.

rious condition for *Gods people* afterward, in that God hath filled their bellies with his hid treaſure: what treaſures hath God to fill the ſouls of his own people with, when as he does fill the bellies of the wicked, whom he does intend to caſt out as accurſed? Cap. 39.

Tenthly, it appears there are great things for the people of God hereafter, becauſe of the great *hopes* that are wrought in the hearts of Gods ſervants, by the power of the Holy Ghoſt. Now ſurely ſuch hopes as are wrought by the power of the Holy Ghoſt, they muſt attain unto glorious things: *Rom.* 15. 13. *Now the God of hope, fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghoſt:* the hope of Gods people is that which is not onely wrought by the *Holy Ghoſt*, but by the *power* of the Holy Ghoſt; and ſuch an *hope*, as God is pleaſed to ſtile himſelf *the God of this* hope; and therefore certainly glorious things are to be revealed. 10.

Another demonſtration is this, the very natures and excellency of grace, is to take off our hearts from theſe preſent things in the world, and from all the good that is here in the creature, God does give grace for this end; now then I reaſon thus: if the chief excellency of *grace* be to take the hearts of the Saints from the things of the world, and to ſettle them upon higher and better things, then certainly there are glorious things to come. 11.

The laſt demonſtration is this, becauſe there are ſuch glorious *firſt fruits* of that which is to come, that Gods people do finde for the preſent, thoſe bleſſed rays of heavenly conſolations, and thoſe begin- 12.

Cap. 40. that reward that is to come; yea, to make it our aim (though I will not ſay *the higheſt aim*) for ſo the word ſignifies in 2 *Cor.* 4. 18. *While we look not at things which are ſeen, but at the things which are not ſeen*; the word ſignifies, *While we make things that are* not ſeen *our ſcope and aym*, ſo that God gives us leave to have ſuch reſpect unto them, as to make them our *aym*: and ſo the people of God have looked at *the recompence of reward*, as a great encouragement to them in their way, *Pſal.* 119. 112. *I have enclined my heart to perform thy ſtatutes alway, even to the end*: the ſame word that ſignifies *end*, ſignifies *reward* alſo, becauſe *reward* is to come at the *end* of all our works, and therefore the ſame word is tranſlated reward in *Pſal.* 19. 11. and ſo the word ſeems to carry more, then to the *end*: as if *David* ſhould ſay, I have enclined my heart to perform thy Statutes alway, *looking unto the reward*. In *Heb.* 12. 3. it is ſaid of Chriſt himſelf, *That for the joy that was ſet before him, he endured the Croſs, and deſpiſed the ſhame*: Now if Chriſt made uſe of the joy that was ſet *before him*, and that was a help to him to endure the Croſs, and deſpiſe the ſhame, much more may we make uſe of it, and it may be a help *to us*; ſo that we have leave to look at it.

σκοπουύτων.

3. Yea thirdly, we have not onely leave to look at it, but it is our duty to ſeek to help our ſelves *in eying* the reward; we ſin againſt God if we do it not: and the reaſon is, becauſe we are bound to make uſe of the word, in that way that God hath revealed it to us: now God hath revealed the glorious things of the recompence of the reward in a way of encouragement; and therefore we ſin againſt God if we

do

do not encourage our ſelves in it. Some think, why ſhould we look at the reward, we muſt look to the rule, and ſee that our obedience be accordingly: but know, if you do not look to the reward, you do not only hinder your ſelves of the good you might have, but do ſin againſt God in it. Here you deceive your ſelves, as *Ahaz* did deceive himſelf in *Iſaiah* 7. 11. where God bid him *ask a ſign*; he was modeſt, and baſhful, and would not ask a ſign, *he would not tempt* God, he would believe the Lord without a ſign, ſee how the Lord is angry: *Is it a ſmall thing to weary man, but will you weary God alſo?* When as the Lord in favor towards you will vouchſafe you a ſign, and you refuſe it, as if you had no need, *why will you weary God?* ſo as when God for the help of our weakneſs, will grant us an argument to help us in our way, and we think it is *modeſty*, or what you will to leave it, in this we ſin againſt the Lord our God. Cap. 40.

Fourthly, I never finde that the Scripture does accuſe any of Hypocriſie, of unſoundneſs, and not to have truth of grace meerly for this, becauſe that they did aym at the reward which is in Heaven, for that they did; you ſhall finde in Scripture many are diſcovered for *hypocrites*, for looking at the glory of the world as their aym, for ſeeking of *riches* and *credit*; but give me an inſtance where any is accuſed for unſoundneſs, for ſeeking of immortallity, and eternity, and happineſs; this is that which troubles many Chriſtians, that which they do is out of ſelf-love, and they aym at themſelves; God did never diſcover any to be unſound upon this ground, and therefore we ſhould be cautious in accuſing our ſelves 4.

Cap.40. of this, as many do, becauſe, for the preſent they cannot ſee how they go further then ſeeking of themſelves; though we cannot ſee how we do go further, yet it is an argument we do go further, if we get up to this. *Paul* made it a mighty work of grace in him, that he could have his heart taken off from all temporal things that *are ſeen*, and to look at eternal things that were *not ſeen*.

5. Fifthly, yet we ought to look at God, and to lift up God beyond our ſelves, or any thing that concerns our ſelves, and not to aym at God more then any worldly thing onely; but to aym at God more then at the glory of Heaven.

6. But yet further, though we are to aym at God beyond our own good any way, yet it is the will of God that he would not have us to part with any of our ſpiritual good, no nor for any glory to his

otherwiſe; for *he wiſhed himſelf accurſed, or anathamized from Chriſt for his brethren, his kinſmen after the fleſh*, ſo that it ſeems St. *Paul* did wiſh the glory of God in *others*, more then any grace in *himſelf*. Cap. 40.

To this I anſwer, That ſeparation from Chriſt we muſt underſtand rightly; we are not to underſtand by *ſeparation*, that he ſhould be ſeparated from the Spirit and grace of Chriſt, but that he might be ſeparated from *the comforts of Chriſt*, that he might not have that comfort and that happineſs that comes in by Chriſt: If he had deſired to be ſeparated from the grace of Chriſt, he ſhould have ſinned in it; Gods glory and our good are ſo annexed together, that though we may ſuffer much for the good of others, yet we are not to deſire to be in any ſinful condition, though it could ſave all the world: If it could be conceived, unleſs I ſin the leaſt ſin in thought, all the men of the world ſhould be damned, I ſhould ſuffer them all to be damned, rather then to ſin the leaſt ſin. I remember St. *Auguſtine* hath a tractate about an *officious lye*, to tell a lye for no hurt, but for good; ſays he, *We are not to tell ſuch a lye, though it were to ſave all the world*: Chriſt had rather all the world ſhould have been damned, then that he ſhould have committed the leaſt ſin. *Anſw.*

In the next place, whoſoever does underſtand what the true reward is that is in heaven, it is impoſſible, if he deſire heaven aright, but he muſt deſire the glory of God above himſelf: What is the heighth and top of heaven? it is not any carnal good, any carnal content that is the heighth and top of the glory of heaven; It is that our ſouls being in 7.

Cap.40. in the perfection of them, might live to the praiſe of God for ever: Now if this be the end of all, we ſhall receive from God in heaven that we might live for ever, to reflect the glory upon God again in our praiſe; then it is impoſſible to deſire heaven, but in our deſires of heaven, we do deſire God above our ſelves: Surely we may freely aym at our reward in heaven, for if we aym at our *reward*, and know it aright, it is ſuch as we cannot but aym at God above
8. our ſelves; yea further, ſo near is Gods glory and our reward joyned together, that we cannot aym at God above our ſelves, but we ſhall by that means in the beſt maner provide for our ſelves; and the more we ſtrive to aym at God above our ſelves, we come in the beſt maner, that poſſibly can be, to provide for our ſelves.

9. And yet laſtly, there is a great difference between

not love heaven the better for the way, but wiſhes the way to heaven were otherwiſe; he looks upon the way to heaven as a neceſſary burthen to him: As a man that is going out a journey, and muſt go through a dirty lane, he goes through it, but complaining; and ſo, though they deſire heaven, yet all the while they are complaining of the way: Certainly there is a great deal of difference between the deſires of heaven in a carnal heart, and the deſires of it in a gracious heart. Cap. 40.

Secondly, the *eye* that a gracious heaat hath to the recompence of reward, is another maner of eye then any *carnal heart* can have. What kinde of eye is it? First, the eye that a gracious heart hath to the reward, it is *a clear diſcerning eye*; he does not take the things of heaven as gueſſes, and imaginary things, but looks upon them as certain ſubſtantial realties: For my own part, I much doubt whether any man in the world be able to ſee the glorious things in heaven, as certain ſubſtantial things, that hath not the truth of grace: The truth of grace it is partly in this thing, in having that principle in the ſoul, that makes the ſoul able to look at the things of heaven as the onely *real*, *ſubſtantial*, *excellent* things, ſo as to darken all the glory of the things of the world; ſo that when you come thus far, whereas before you heard ſomething of heaven, and they were but imaginary things, and now there is ſuch a light ſet up in your ſouls, as you ſee the things of heaven as the onely real, ſubſtantial, glorious things; certainly there is the work of grace: The ground of it is that of *Heb.* 11.1. *Faith is the evidence of things not ſeen*, ſo that the work of faith *is there ſeen*: Whoſoever ſpeaks 2. 1.

Cap.40. ſpeaks of the reward that is in heaven, if the glory of the world be not darkned in their eyes, it argues there is no true ſaving faith.

2. A ſecond difference is, a gracious heart looks upon the reward by ſome *experimental ſweet*, and good that he findes in himſelf, as the beginning of that eternal good he expects; whereas others look upon the reward as a thing onely to come unto them hereafter: He reads in the word, and hears Preachers ſay ſo, and ſo he can ſpeak of them, but it is not from any experimental ſweetneſs that he findes of the beginning of eternal life *wrought in him*: That place is very remarkable for this, in *Heb.*10. 34. *Knowing in your ſelves that ye have in heaven a better and enduring ſubſtance*: Other men may know in *others*, in *books*, that there is a reward; but a gracious heart knows in *himſelf*, by that experimental ſweetneſs of the *beginning* of eternal life that he findes in himſelf

glorious things of heaven; and as the Holy Ghoſt ſpeaks in *Heb.6.5.* they may have *a taſte of the powers of the world to come*; but a gracious heart hath it not as a flaſh of lightning, but as *a conſtant light* that is ſet up in his ſoul, and as that light which does tranſform his ſpirit into light, and makes him to be a childe of light. Cap.40.

Fourthly, there is a great deal of difference in this, the eye that a gracious heart hath is truly *ſpiritual*, the other is but *carnal*. A ſpiritual eye, what is that? that is, he looks at the reward as a *ſpiritual thing*, a carnal heart looks at it *carnally*: O the flaſhes of joy to have a crown and a kingdom! but a ſpiritual heart looks at the reward ſpiritually; time is coming when I ſhall be wholly free from the body of ſin and death; time is coming, when as the image of God ſhall be made perfect in my ſoul; time is coming, when I ſhall behold the bleſſed face of God, and live to the praiſe of that bleſſed God, without any intermiſſion, joyning with thoſe bleſſed creatures that are eternally bleſſing God: Now the heart that looks at it thus ſpiritually, and looks at the top of it to be a ſpiritual good; ſuch an one ſees the reward after another maner then any carnal heart doth. 4.

The laſt difference is, the eye of the gracious heart is a *believing eye*, ſuch an eye, as he looks upon the glorious and bleſſed things of heaven, as the things that his ſoul hath an intereſt in, as the things wherein his riches and happineſs does conſiſt; another may look upon them as glorious things that may be deſired; but for an eye to be fixed upon the promiſe, ſo as to be content to venture all upon the 5.

Cap. 41. the bare word of God for ſuch great things, ſo as to count his riches to conſiſt in theſe things that he hath but a bare word for; ſuch a believing eye as this is not the eye of a carnal heart.

CHAP. XLI.

What is this recompence of reward.

De illa ineffabili lætitia & manſione æterna nunc ex parte narrantes Evangelizare cœpimus, tanquã ſi quis è pelago maris aquagutta digito ſuo auferat. S. Ephræm lib. de Iud. cap. 5.

NOw the third thing that we are to come to is, to ſhew what this reward is; we can but give you a little glimpſe of it: Whatſoever will be ſaid, it will rather even darken it then otherwiſe, in regard of the wonderful excellency of it; all the ſtars in heaven, if they were all *Suns*, they would be but a dark ſhadow to ſet out this *reward*, and therefore it is reſerved to eternity to be known; but yet, becauſe the Lord hath been pleaſed to let out a beam of light unto us in his word, we ſhall endeavor to give a little glimpſe of it to you, ſo that the hearts of Chriſtians may be revived in their way, and they may gather up their feet to go on chearfully in their courſe, having reſpect with a *diſcerning, experimental, ſpiritual, fixed, believing eye*, unto the glorious recompence of reward.

1. Firſt, take all the beauty, excellency, the ſweet and good that there is in all the world; if there could be a confluence and extract of the quinteſſence of all good, in all creature in this world, and all to be communicated to one man, yet it were but as a dark ſhadow of the glory that is to be revealed.

2. Secondly, this reward, certainly it is that which is beyond

beyond all the expreſſion that we have in Scripture of it: Great things are ſpoken in the word, but there is more to be revealed and to be enjoyed, then is yet revealed in all the Book of God, *Iſa.* 64.4. *For ſince the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him.* And therefore in 2 *Theſſ.* 1.10. it is ſaid, *Chriſt ſhall come to be glorified in his Saints, and to be admired in all them that believe:* Now the cauſe of admiration, it is the ſight of ſomething more then was known before, that was not thought of, and was not underſtood; even *then* at the *firſt coming* of Chriſt, he ſhall appear in ſo much glory, as he ſhall be *admired*; as if the Saints ſhould ſay, We heard much concerning Chriſt and his glory, but we never thought that there was ſo much glory in Jeſus Chriſt, as now we finde; and therefore we ſtand admiring at the glory of Chriſt. Cap. 41.

Thirdly, all thoſe conſolations, thoſe admirable ſoul-raviſhing comforts that the Saints of God have ever had in this world, have all been but the firſt fruits of thoſe glorious things that are hereafter to to be revealed, they are but as the *Cluſters of grapes* that that bleſſed Land of *Canaan* is ſo full of. 3.

Fourthly, then all the expreſſions that man can give of thoſe things that are to be hereafter, muſt needs be but dark reſemblances of what ſhall be revealed hereafter: As the infant in the womb knows not what the light, the glory and beauty of the world is; ſo we, while we are in this darkneſs, know little of the beauty and glory of heaven. St. *Auguſtine* 4.

ſpeaking

Cap. 41. *Quicquid homo dixerit, quaſi ſtilla de mari, quaſi ſcintilla de foco: Bonavitæ æternæ, tam multa ut numerum, tam magna ut menſuram, tam pretioſa, ut æſtimationem omnem excedant, Auguſt. de triplici habitu, c. p. 4*

ſpeaking concerning what we can ſay of it, ſays, *It is but as a little drop of the ſea, and a little ſpark of the great furnace: Thoſe good things of eternal life are ſo many, that they exceed number; ſo great, that they exceed meaſure; ſo precious, that they are above all eſtimation.* *Auguſtine* in one of his Epiſtles hath this relation, That the very ſame day wherein *Jerome* dyed, he was in his ſtudy, and had got pen, ink and paper to write ſomething of the glory of heaven to *Jerome*, ſuddenly he ſaw a light breaking into his ſtudy, and a ſweet ſwell that came unto him, and this voyce he thought he heard, *O Auguſtine, what doeſt thou? doeſt think to put the ſea into a little veſſel?* when the heavens ſhall ceaſe from their continual motion, then ſhalt thou be able to underſtand what the glory of heaven is, and not before, except you come to feel it as I now do, this therefore is

our *ſtraight deſires*, as the Prophet did to *Joaſh*, 2 *Kings* 13. 18, 19. where the Prophet bade him *ſtrike upon the earth*, and he ſtruck thrice; the Prophet was angry, and ſaid, *You ſhould have ſtruck five or ſix times, and ſo often ſhouldſt thou have ſmitten thy enemies*: So according to the truth and ſpiritual working of our deſires *here*, ſhall we be made capable of glory *hereafter*; but now if we be ſtraightened in our hearts, and we deſire to be in heaven, and to have ſome good thing there, but our hearts are not after great things, not enlarged in our deſires, it will be in ſome meaſure, in ſome proportion according to our deſires, and therefore it is an evil thing for Chriſtians to have their deſires ſtraightned here. There are glorious things to be had in God, and therefore our deſires ſhould be more enlarged then they are. It is an excellent expreſſion of *Baſil*, * It grieves, it irks, it is tedious to our moſt munificent, great, glorious King (he hath one word that expreſſes as much as all theſe) if we ask any thing little of him; he would have us ask great things of him. Cap. 41.

Again, they are *beyond* all our *hopes*: It is ſaid of *Abraham*, *He believed above hope*; we cannot believe above hope in this ſenſe, that is above the great things that are hoped for, and yet God loves to have his people raiſe their hopes high. 6.

Yea laſtly, it is beyond all *imagination*; if men and Angels ſhould ſet themſelves to imagine what they would have, they would think if ſuch and ſuch things were, *that* would be a glorious condition, this *reward* ſhall be beyond imagination; we may imagine that which we could not almoſt deſire, but whatſoever you can invent or imagine, you ſhall have that 7.

* ἀξιωμα-κώτατος γὰρ ὄτι ὁ βασιλεὺς ἡμῶν, καὶ ἀγαπᾷ τοιᾶδέ τις αὐτὸν μικρόν τι αἰτῆσαι. Baſil. Conſt. Mon. c. 1.

Cap. 41. the world. *Gal.* 1. 4. It is ſaid, that *Chriſt hath given himſelf to deliver us from this preſent evil world*; it is a part of the purchaſe of Chriſt, to be wholly freed from all the evils of this preſent world; and this purchaſe of Chriſt we ſhall have. Under the higheſt regions are the tempeſts and ſtorms, but above there are none; ſo in this world the Saints meet with tempeſts and ſtorms, but above are none. As the *Pſalmiſt* ſays, *In thy light O God we ſhall ſee light*: ſo in the light of God we ſhall ſee nothing but light: now when Gods light does ſhine into us, it does diſcover darkneſs; but time will come, though Gods light ſhall ſhine never ſo brightly, we ſhall ſee no darkneſs, but altogether light. We read concerning *Moſes* and *Elias* in *Luke* 9. in the tranſfiguration of Chriſt, the Text ſays, They *did* confer about his deceaſe that ſhould be accompliſhed at *Jeruſalem*: the Saints of God ſhall meet together, and *Moſes*, and *Elias*, and the *Patriarchs*, and ſhall confer no more about deceaſes, about troubles and ſufferings that ſhall be accompliſhed; all thoſe evils ſhall be done away. We may ſay of evils all, as *Moſes* did to the people of *Iſrael* concerning the *Egyptians*, *Thoſe your enemies that now you ſee, you ſhall never ſee any more*: So we may ſay to Gods people that go out of the world to partake of the recompence of reward; be quiet, be ſtill: thoſe evils of *ſin*, of *ſorrow* that now you ſee, and feel, you ſhall never ſee, never feel any more; that is ſomething though it be *negatively*.

2. Secondly, comparatively, and herein are three things. Firſt, to compare the good, the happineſs that ſhall be hereafter, with all the good and happineſs

that

that we have here. Secondly, compare it with the condition of *Adam* in the eſtate of innocency. Thirdly, compare it with the happineſs *of the Angels.* Cap. 42.

CHAP. XLII.

The differences between that good we receive here *from God, and that we ſhall have* hereafter.

FIrſt, we will compare that we have *here*, with that we ſhall have *hereafter*: Brethren, though we receive many mercies from God, yet look what difference there is between that cloſe place of the womb, that the infant is in before it be born, and this ſpace of the world that the childe comes into when it is born; ſuch difference is between all this world, and any good and happineſs here, and the world that is to come; this, and much more then this. 1.

Firſt, here we receive good from *without*: Firſt unto our outward ſenſes, and by them it comes into the *ſoul*; but now hereafter God ſhall firſt let out good unto the ſoul, unto the rational part, and from the redundancy of that good and glory that God ſhall communicate unto the rational ſoul, there ſhall flow glory, and ſweetneſs, and good to the body, and outward ſenſes: whereas here we ſee from without, and ſo it comes in; there ſhall be a ſpring, and a fountain of good within the ſoul; the kingdom of heaven ſhall be within, and more good ſhall be in the heart, and flow from 1.

Cap. 42. thence outwardly, then to be received from without, and ſo to come inwardly; for us to receive ſomething in our ſences, and ſo to convey it to the ſoul, this is but a low way; but to have a ſpring and fountain of all good and happineſs to be within the ſoul, and ſo ſpread it ſelf and flow out, this ſhews wonderfully the bleſſedneſs of Gods people, when God ſhall communicate himſelf to them *in that* way.

2. Secondly, here the excellency and eminency of an object does deſtroy the faculty, if the faculties of our ſouls be exerciſed about objects, that are very high above us, that are full of excellency and glory, they deſtroyed the faculty; as now though *light* be the moſt pleaſing to the eye of all things in the world, yet the excellency and glory of light *de*ſtroys the *eye*: ſo *ſound* is the proper object of the

nature as in a glaſs, but thus far, that as we ſee good in the creature now, then we ſhall ſee them by knowing God himſelf, more then by knowing the creature. And the reaſon is, becauſe all excellency and good that is in the creature is eminently in God; for all the good of the effects muſt needs be eminently in all the principles, and the good of all principles in the firſt principle: If all good in the creature be eminently in God, and the ſouls of the bleſſed ſhall come perfectly to know God, ſo far as their created underſtandings ſhall be capable of, then they muſt needs ſee the excellency of the creature in God. *We ſhall know as we are known,* 1 *Cor.* 13. 12. Upon this a *learned man* hath this note, *We ſhall know as we are known*; now God knows all his works, *by knowing himſelf*, by knowing *his own power, and will, and nature*, and ſo we ſhall know as we are known, *becauſe we ſhall know the creatures by knowing God.* Cap. 42.

Fourthly, here the mercies and good that we have from God are ſweetned unto us by the ſenſe of our *wants*: But hereafter we ſhall prize them, and have the ſweetneſs of them in regard of their own fulneſs: not from ſuch a low relation, as our *wants* and our neceſſities; when God would have us prize any mercy *here*, he firſt makes us ſenſible of the want of the mercy, and ſo it comes to be ſweet to us, and ſcarce any mercy comes to be ſweet, unleſs we feel the want of it *firſt*, for elſe we would prize the mercy *at any time*, but in that we do not prize all mercies always alike, it appears the great commendation of Gods mercy is from our wants: but hereafter the prizings, and the reliſh, and the ſweet of all ſhall be from the fulneſs of the goodneſs that we finde

Cap. 42. in God: Gods goodneſs to us here, is but the ſupplying of ſome defect, but hereafter Gods goodneſs ſhall be the glorifying of perfect nature.

5. Fifthly, here when we do enjoy any comfort from God, we are much ſenſible of it at the preſent enjoyment, but after we have had it a little while, we grow to be leſs ſenſible, we begin to be cloyed with it: as the moſt beautiful *ſight* that we did admire at firſt, if we ſee it every day, it does not affect us; as who is affected at the ſight of the *Sun*, becauſe he ſees it every day? but ſuppoſe we had lived all our days in a dark dungeon, and this had been the firſt day we were brought out of the dungeon, and now ſee the *Sun*, and the *Earths* and *Seas*, how mightily would we be taken with the ſights that we ſee? but now it is not ſo with us, becauſe we have the Sun every day: and ſo the melodious ſound to the

and is not always in *action*: there are many habits of grace, that are *not* always acting *fully*, but sometime the act of one habit is called forth, and sometime the act of another; but here is the blessedness of Gods people, there shall be no habits lying still no instant, but every minute to all eternity, they shall act to the utmost of them, so far as may any way conduce to their happiness; for the end of the *habit* it is *action*, and in the enjoyment of our happiness we shall ever be enjoying to the full the highest and last ends; and therefore there shall always be the utmost activity of the habits of grace: There is a necessity here of cessation of actions, because we grow weary quickly of any action, though it be a gracious action, we must unstring our bows and cease, that some actions may give way to others, for the heart to be always up, it is not able to bear it, but then there shall be no need of any cessation any moment. Cap. 4.

7. Again, here we are not able to exercise our selves in the works of God without some *difficulty*: there is difficulty in raising our hearts unto any thing that is good, and to keep our hearts up, but hereafter there shall be that communication of God unto his people, that they shall be exercised about the highest things, in the highest maner, without any difficulty, but as freely, and readily, and fully as the *Sun* shines: the Sun does shine without any difficulty, and the fish draws in water without difficulty; so there shall be that perfect working of the soul about the highest object, without any difficulty or labor.

8. Again, here in this world there cannot be an intention in one faculty, but it does hinder the intention in another; as if man speak to me, and I be intent

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Cap. 42. in looking upon an object, I do not hear him that ſpeaketh: and ſo in all faculties, the intention of one faculty does hinder the intention of another; but in Heaven, all the faculties of the ſoul ſhall be intenſ'd to the higheſt intention, and the intention of the one ſhall not hinder the intention of the other.

9. Again, the good we receive here is in the *root*, in the promiſe, in election in great part, but that we ſhall have hereafter ſhall be in the *fruit*, in the actual communication of God: as before all our actings ſhall be acted upon God, ſo all the good ſhall not be contained in the root of his electing love, or in the promiſe; but ſhall be in actual communication.

10. Again, here we receive many mercies from God, that we do not underſtand our ſelves, that we know but little of, we do not ſee into the large extent of the mercy that we have from God: but there we ſhall have no mercy from God but we ſhall *know* it fully, in all the circumſtances of it, in all the principles of it, and in all the appertainances that do any way concern the mercy we have, and we ſhall know the iſſue of it, and the like.

11. Again, here we receive great mercies from God, and we know not how to manage them; Gods mercies lie and ſowre in us, we turn our mercies many times into afflictions for want of skill: but hereafter we ſhall have the full improvement of all mercy that we receive from God.

11. Again, here we ſee and deſire many good things that we do not enjoy and poſſeſs; but hereafter we ſhall ſee no good, nor deſire any good, nor will any good, but we ſhall have it: And as Go

ſaid concerning the Land of *Canaan*, unto the children of Iſrael, in *Deut.* 11. 24. *Every place whereon the ſoles of your feet ſhall tread, ſhall be yours*; ſo in heaven, whatſoever the Saints ſee they ſhall have: Here we may will a thing, and will it lawfully, and yet it may be croſs unto Gods ſecret will, and it ſhall never come to paſs; the reaſon is, becauſe the rule of our wills is Gods Commandment, and not his *ſecret will*; as *David* did will to build God a houſe, and God commends him for it, and yet God did not will it: And a childe may will the life of his parent, and yet God may will his parent ſhall not live, and yet he is not to be blamed, becauſe he wills according to the rule; but hereafter God ſhall ſo far reveal his will to us, and our wills ſhall be ſo fully united to God, that there ſhall not be the leaſt croſſing between any thing that we will, and that God wills. Cap. 42.

Again, here it is one eſpecial excellency of the work of grace, for us to keep in our hearts and affections, to reſtrain them that they be not let out too far in that we do enjoy: but hereafter when we come to the recompence of reward, we ſhall not need keep in our hearts, we ſhall have liberty to let them out. 13.

Object. But we may not let out our hearts too much upon the Saints, to love them above God.

Anſ. *Then* we ſhall love nothing but *in God*, all ſhall be ſwallowed up in God himſelf, that we ſhal not need fear the letting out of our hearts to the utmoſt: Though I may love the creature, yet I may let out my heart fully upon it, becauſe I love it onely in God. How many times a thing is more prized before we have

Cap. 42. have it, and when we come to enjoy it, we do not ſee ſo much excellency upon it, and ſo do leſs prize it; but though we may ſet a prize upon Heaven, and ſay, O the bleſſed time, when we come there, we ſhall infinitely more prize it and rejoyce in it then we can here.

15. Yet further, here we can enjoy nothing that we can be ſo certain of, but that we can loſe it wholly, or in ſome part; but the Saints of God hereafter ſhall be ſo certain of that they have in enjoyment, that they ſhall not loſe any thing of it in the leaſt degree.

16. Laſtly, that we have from God here, is *mediately* conveyed through many Channels, through the Pipes of *Creatures* and *Ordinances*, but that we ſhall have hereafter, ſhall be let out immediately from God, and this is indeed the ſpecial difference of all

vileneſs of our hearts, we are here ready to reſt upon the loweſt things that God communicates, and do not ſo much as riſe in our hearts to the higheſt things that are communicated here; but a chriſtian heart ſhould riſe higher then the moſt excellent things that are here in the world; namely, to the moſt bleſſed things that are hereafter; let us ſhew our ſelves that we are men of hopes to enjoy God after another maner then here. Cap. 42.

Many do not deſire enjoyment of God; let them have the creature, they never think of any communication of God ſo much as through the creature, whereas a true Chriſtian that hath grace, he receives nothing in the world, but he thinks with himſelf, *how have I God here?* how does God communicate himſelf to me in meat and drink, and cloathes, and friends, and the like? it is well if you go thus far, but you muſt go higher; are there not choyce mercies? O yes, there are bleſſed things communicated through the ordinances, through prayer, and the word, and ſacraments, there are bleſſed things; few mens hearts look ſo high as to look to the communication of Gods choyce mercies in this world; but a gracious heart riſes higher, & does as it were bathe it ſelf with thoſe refreſhments that are to come: through Gods mercy I have the creature, and the communication of God through that; and I have the *ordinances*, and Gods choyce mercies communicated through them; but there are glorious things to be communicated hereafter, and thoſe my ſoul rejoyces in. Now God does communicate himſelf onely in that way which is ſuitable to our condition; now we are but narrow veſſels, and have but narrow mouthes, and are not capable

Cap. 42. capable of that greatneſs of Gods communication
but time will come when as God will communica
himſelf in a more glorious maner, and in that I ble
my ſelf; and therefore I will not regard any of Go
communication of himſelf to me here, but in orde
unto that glorious communication of God to m
hereafter. And thus we have ſeen ſomething of th
recompence of reward, comparing it with what w
have here. Now ſecondly, we are to compare
with the condition of *Adam* in the eſtate of Inno
cency.

2. As for the eſtate of *Adam* in Paradiſe, it was
bleſſed condition, yet far under the happineſs of th
Saints in the *recompence of the reward.* For *Adam*
body was but natural, and his Paradiſe was but a na
tural Paradiſe; and a poſſibility there was he migh
loſe his happineſs: and if he ſhould have ſtood, there

the humane nature in general, that is advanced to an higher dignity then all the glory of the Angels put together: Becauſe there is an Hypoſtaticall union between the humane Nature and the Divine in Chriſt. Again, we have many expreſſions in Scripture of the union of Saints with the Deity; whereby it appears, their union is nearer then the union of the Angels: They are called the *friends of Chriſt*; They are ſaid to have *fellowſhip with Ieſus Chriſt*, 1 *Cor.* 1.9. They are the *Brethren* of Chriſt, They are *Co-heirs* with Jeſus Chriſt; There are no ſuch expreſſions of the Angels. And yet, there are nearer expreſſions of their union; they are the *Spouſe* of Chriſt, the Bride; the Angels are but as the *ſervants*. They are the *members* of Chriſt, and are made one with Chriſt: They are thoſe that are to be *one with the Father*, as the Father and the Son are one: *Iohn* 17. 21. Chriſt there prays, *As thou Father art in me, and I in thee, that they alſo may be one in us*: he never prayed ſo for the Angels. Laſtly, they are ſaid to be *loved* of the Father, with the very ſame love wherewith he loved the Son: now though God loves the Angels, yet it is not ſaid that he loved them with the *ſame* love that he loved his Son: Theſe are the expreſſions we finde in Scripture, concerning the near union that the Saints have with the Deity in ſome reſpects beyond the Angels; but of the union of the Saints with the Deity, we ſhall ſpeak of more when we come to ſpeak of the reward poſitively. And then the righteouſneſs wherewith they ſtand righteous before God, is greater then the righteouſneſs of *Adam* in Paradiſe, or the Angels; becauſe it is the righteouſneſs of the ſecond Perſon of the Trinity; and that

Cap. 42.

is

Cap. 43. is of an higher nature, and a more glorious righteouſneſs, then the righteouſneſs of any meer creature. Now the righteouſneſs of the Angels, though it be perfect in its kinde, yet it is not a righteouſneſs of ſuch an high nature, as that righteouſneſs which is the Son of God. And thus of this recompence of reward comparatively.

CHAP. XLIII.

The perfection of the bodies and ſouls of the Saints in glory.

NOw thirdly, let us conſider it poſitively; now in this poſitive conſideration, theſe things are to be followed: Firſt, the perfection of

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they are bodily things that do affect us; therefore I will ſhew a little the perfection of the bodies of the Saints: they ſhall have much of *the recompence of the reward* in their bodies. In the general, their bodies *ſhall be made like the glorious body of Jeſus Chriſt, Phil.* 3. 21. Certainly the body of Chriſt is very glorious; in the transfiguration of Chriſt, which was but a little glimpſe of his glory, how glorious was the body of Chriſt? In *Rev.* 1. Saint *John* had a little glimpſe of the repreſentation of Chriſt, and how glorious is it ſet forth? the body of the meaneſt Saint ſhall be like the glorious body of Chriſt: What is that? I will go no further then that I finde in 1 *Cor.* 15. 42, 43, 44. and there are four things that ſet forth the glory of the bodies of the Saints, when they come to attain the recompence of reward: Firſt, it is raiſed *in incorruption*: Secondly, it is raiſed *in glory*: Thirdly, it is raiſed *in power*: Fourthly, it is raiſed a *ſpiritual body*. Firſt, every Saint of God ſhall have an *incorruptible body*, there ſhall be no more death: it ſhall be made incorruptible in regard of that fulneſs of the preſence of God with it: If ſpices, & enbalming of dead bodies can keep them ſo long as they do ſometime from ſmelling; ſurely the glorious preſence of God with the body, ſhall have infinite more power to keep the bodies of the Saints incorruptible. What would we give if a Phyſitian were able to give us a potion to make our bodies incorruptible, that they ſhould never dye? yet as they are now, it is hardly worth the deſiring to have them incorruptible; but when they ſhall be glorified, and incorruptible too, that is glorious. They ſhall be incorruptible, not ſubject Cap. 43.

to any ſuffering: as God is able to binde up the active power of a creature that it ſhall not be able to act, ſo he can binde up the corruptible power, that it ſhall not work to corruption: as in fire God can binde up the power of fire, that it cannot burn; ſo God can binde up the power of any creature that hath any corruptible power, that there ſhould not be the leaſt paſſion that tends to corruption. *All ſufferings come from the prevailing of the ſtronger agent over the patient; and when any ſuffer, it comes from ſome kinde of inability of the form of the patient, whereby it begins to leave the matter in ſome degree: now the bodies of the Saints ſhall be ſo formed with ſuch an excellent form, and ſo filled with the glory of it, as that there can be no power external or internal, that ſhall prevail againſt this form to weaken it. And beſides, the reaſon that is given why the Hea-

Cap. 43. * *Omnis paſſio fit per victoriam agentis ſuper patiens, impoſſibile eſt autẽ, ni quid dominetur ſuper patiens, niſi in quantum debet ita ſui Dominium formæ propriæ ſuper materiam patientis: Corpus autem humanum & quicquid in eo eſt, erit perfectè*

be in the bodies of the Saints; if we could extract all the beauty of all the men and women in the world, and put them into one, it were but as a deformed thing in regard of the meaneſt of the bodies of the Saints in Heaven; and much of the beauty will be not onely from their exact temper and comelineſs that God ſhall put upon them; but likewiſe from the excellency of their ſouls within them, and from the unſpeakable joy, and cheerfulneſs of the heart; And then the *ſplendor* and the luſtre of their *bodies*, ſays the Scripture, *They ſhall ſhine as the ſtars in the Firmament*: look what ſplendor is in the ſtars, ſuch ſhall be in theſe clay bodies of ours, *Daniel* 12. 3. Yea, they ſhall be in greater ſplendor then the ſtars, they ſhall be as the Sun, *Matthew* 13. 43. *He that hath ears to hear let him hear*, and believe this, that it ſhall be ſo, that the bodies of the Saints ſhall ſhine more glorious then the Sun in its ſtrength. You will ſay, How is it poſſible that this ſhould be? yes, this is but according to that expreſſion in *Phil.* 3. 21. *Who ſhall change our vile bodies, that it may be faſhioned according to his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.* It does not require a greater power to raiſe from the leaſt degree of glory to the higheſt poſſibility, as it is to make a thing out of nothing; and therefore the making of the leaſt creature out of nothing, will argue more power, then making the bodies of the Saints to ſhine brighter then *the Sun in the Firmament*. Now certainly, God in the glorifying of the Saints, will manifeſt that power that he did in the creating of the world; and if it does not require ſo much power to raiſe their bodies into ſuch a glorious

Cap. 43. 2.

Cap. 43. condition, as to create a creature out of nothing, then there is no reaſon why we ſhould not believe this. We know when *Moſes* had been but forty days on the Mount with God, when he came down among the *Iſraelites*, his face *did ſo ſhine*, that *they were not able to behold it:* ſurely the glorified bodies of the Saints, being eternally preſent with God, ſhall ſhine far more glorioufly then *Moſes* face did: and that is for the ſplendor of them.

3. Thirdly, it is ſown in weakneſs, and raiſed in power: now the ſtrength and power of them appears in theſe
1. four things: Firſt, in that the body ſhall be able for to attend the ſoul in the moſt high operations; here if the ſoul be exerciſed about any high and glorious object, the body preſently fails: as in the extaſies of the Prophet, when God revealed himſelf extraordinarily to *Daniel*, his body failed; *He fainted, and was many days ſick, Dan.* 8. 27. But there ſhall be that power in the body, as it ſhall be ſerviceable to the ſoul in the moſt high and glorious operations that it ſhall have, when God ſhall manifeſt himſelf in the fulleſt way that poſſibly can be.

2. Secondly, in that it it ſhall every moment to all eternity, without any intermiſſion, be exerciſed in the higheſt things that a body can be in, without any wearineſs.

3. Thirdly, there muſt be a great deal of power to be able to bear the weight of glory that ſhall be put upon them: 2 *Cor.* 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory*; ſuch a *weight*, as certainly if the body were not by the power of God upheld,

upheld, it were impoſſible it ſhould bear it: here we finde, when there is great joy in the heart, the body is not able to bear it; but then there ſhall be a power to bear the weight of glory they ſhall have. Cap. 43.

And the laſt, is that which I finde expreſſed in *Luther*, namely, *The bodies of the Saints ſhall have that power, as to toſs the greateſt mountains in the world like a Ball.* And I finde it in an expreſſion of *Anſelem*, *It ſhall be ſuch power, as they ſhall be able to ſhake the whole earth at their pleaſure*: and we cannot think this incredible upon that ground that was named before: there is not ſo much difference between the raiſing a thing from the loweſt degree of power, to the higheſt poſſibility; as in raiſing a thing from nothing to the loweſt degree of power. Suppoſe a creature had but ſo much power now, as to ſtir the leaſt mote that is in the Sun; to raiſe this power ſo high as to ſtir the whole earth, does not require ſo much power as to make a thing out of nothing: and if God do intend to manifeſt his power in glorifying the Saints, and in making of them powerful; why ſhould we not think, that God will extend that poſſibility of power that is in the body to that heighth? certainly, glorious ſhall be the power of the bodies of the Saints: and that is the third thing. 4.

In futuro ſeculo ſic juſtus fortis erit, ut etiam ſi velit, terram commovere poſſit; et ſic è converſo injuſtus imbecillis ut nec etiã vermes amovere queat ab occulis ſuis Anſel. li. de ſimil. cap. 5.

Fourthly, it is ſowen a *natural body*, and it ſhall be raiſed a *ſpiritual body*; not that it ſhall be turned into a *ſpirit*: It ſhall remain a body; but the ſpiritualneſs conſiſts in three particulars. 4.

Firſt, that it ſhall be in a ſpiritual condition; they ſhall have no more need of meat, or drink, or clothes, or marriage, or the like, that now the body ſtands in need of: the Angels themſelves ſhall have as much 1.

Cap. 43. much need of meat, and drink, and clothes as their bodies ſhall: ſo ſays Chriſt; *They ſhall not be married, nor given in marriage, but they ſhall be as the Angels in Heaven.*

2. Secondly, the ſpiritualneſs of the body conſiſts in the abſolute ſubjection of the body to the ſpirit, as to be fully and abſolutely ſerviceable to the ſpirits of the Saints, which here they are not. Here many times is a ſtrife between the ſpirit and the fleſh; the ſpirit is willing, when the fleſh is not; but then there ſhall be an abſolute ſubjection of the body to the ſpirit: As here the ſpirit of a carnal man is called fleſh, becauſe his ſoul is ſerviceable to the fleſh, to make proviſion for the ſins of the fleſh, his ſoul is counted carnal, the wiſdom of the fleſh is enmity againſt God: As the ſoul now is as it were carnal, becauſe it is ſerviceable to the fleſh, ſo the body *ſhall* be ſpiritual, becauſe it ſhall be ſerviceable to the ſpi-

what expreſſions we can for our comfort: certainly there ſhall be that happineſs of the body that ſhall come to that we ſpeak of, or to more. Cap. 43.

Fourthly, ſome make the ſpiritualneſs of the body to conſiſt in the tranſparency of it; *Aquinas* ſays, *It ſhall be ſo clear and tranſparent, that all the veins, and humors, and nerves, and bowels ſhall be ſeen, as in a glaſs.* 4. *Corpora beatorum non tantum fore extrinſecus ſplendida ſed etiàm intrinſecus diaphana ac tranſparentia; ut oculis intuentium appareant venæ humores, viſcera, nervi, ac tota omnium partium harmonia.* Thom. in Ad. q. 85. Art. 1 ad 1. Vlp.

Now brethren, the reaſons why God will reward the Saints in this part, are, Firſt, becauſe humane bodies, as well as humane ſouls, have an hypoſtatical union with the ſecond perſon of the Trinity; and therefore God rejoyces to raiſe humane bodies, as well as humane ſouls unto happineſs. Secondly, Chriſt ſuffered ſo much in his body; therefore God will glorifie the bodies of the Saints. Thirdly, our bodies are part of the members of Chriſt; our bodies are joyned in a myſtical union with Jeſus Chriſt. Fourthly, our bodies are the temples of the Holy Ghoſt, and God will glorifie his own temples. Fifthly, our bodies are in part ſanctified as well as our ſouls, and therefore ſhall alſo be glorified. Laſtly, our bodies ſhall be glorified, for the further terror and confuſion of the damned; becauſe they in their bodies ſhall ſee the glory of the Saints, and be confounded. Here you ſee a way to get your bodies in a bleſſed condition: here is a ſtir for clothing of our bodies, but there ſhall be a cloathing with immortality: you that have ſickly and weak bodies, remember this, you ſhall one day receive your bodies in another maner then you have them now. *Euſebius* tels us of one of the children of the *Macchabees* that were put to death for the profeſſion of the truth; *when they* 4. 5. 6.

Cap. 43.

cut off his members, ſays he, *I have received theſe from Heaven, and now I do give them unto the God of Heaven, and I hope I ſhall have them again*: Let us be willing to put our bodies to pain; if our bodies ſuffer hunger, or thirſt, or nakedneſs, or be tyred, or ſuffer Impriſonment, or any violence be offered to our bodies in the cauſe of God, What great matter is it? we ſhall receive our bodies in another maner. The overcoming of the fleſh is the deſtruction of it, but the overcoming the fleſh, is the glory of it.

Ne vincat caro in ſua perditione, ſed vincatur in gloriam.

When we ſpeak of the happineſs of our ſouls, we are not ſo capable of it; but when we ſpeak of the happineſs of our bodies, we are ſenſible of that. Now certainly, there ſhall be much more for our bodies, here is a way to provide for your bodies: *Lay up proviſion for your fleſh*, is ſpoken as an argument of a carnal heart, in *Rom.* 13. 14. the Apoſtle exhorts them, *not to make proviſion for the fleſh, to fulfil the luſts thereof*: but there is a way of laying up proviſion for the fleſh that is lawful, and that this day I exhort you too. If you love your bodies, be godly: if you did believe theſe things were ſo, would not theſe make you love godlineſs? if I ſhould come unto you, and ſhew you how you might get ſome good for your bodies, then I ſhould prevail with you: give ſome credit to that we ſay now, if you will not believe theſe things, I may ſay unto you as the Prophet ſaid unto the Noble man that would not believe there could be great plenty, ſays he, *Thou ſhalt ſee the great plenty with thine eyes, but thou ſhalt not eat of it*; ſo if you will not believe the great things that the Miniſters of God ſpeak of in his name to you,

your

your eyes ſhall one day ſee thoſe deſpicable, contemptible bodies of the Saints in this glory, though you ſhall not be partakers of any of it. Cap. 43.

Now for the perfection of the ſoul: As the ſoul is of a far larger extent then the body, ſo it is more capable of happineſs then the body is; and that being the proper ſeat of godlineſs, ſo it ſhall be the more rewarded: *What ſplendor ſhall the ſoul have* (ſays *Bernard*) *when the body ſhall ſhine gloriouſly as the Sun?* All that we can ſay for the ſoul for the preſent, becauſe we underſtand ſo little of the ſoul, is, That the ſoul ſhall not depend upon the body, as it does now for its operation. And the ſoul ſhall no way be hindred by the body, as now it is hindred here. And all the faculties of the ſoul ſhall be extended to the utmoſt: Now if an infinite power can extend the leaſt degree of power to ſuch an heighth in the members of the body; much more can an infinite power extend the faculties of an immortal ſoul, that is capable of a great deal more power then the body is. Beſides, as the faculties are extended, ſo all the graces of Gods Spirit, that the Saints of God have here, ſhall be extended to the heighth, and they are capable of a higher extention then any thing that is natural; for the more ſpiritual a thing is, the more capable it is of extention. As the plant is more capable to be drawn out to an higher excellency then a ſtone, and the ſenſitive creature to an higher excellency then the plant; and the rational creature to an higher excellency then the ſenſitive, and grace, which is ſupernatural, can be extended to an higher excellency then the natural: Beſides, what increated excellency we might imagine

2.

Qualis erit ſplendor animarum cum ſolis ſplendorem habebit lux corporum?

Cap. 43. imagine could poſſibly be put upon it ſhall be; who could have thought that the humane nature ſhould have had an hypoſtatical union with the body of Chriſt? and as God hath done for the bodies of men, more then all the Angels could have invented: ſo there is to be communicated to the ſoul more then can be invented.

Thirdly, the perfection of body and ſoul, does conſiſt in the majeſty of the perſon being united together: you know when Chriſt was here in the fleſh, in the eſtate of his humility, when he did let out but one beam of his majeſty, thoſe who came to apprehend him were not able to ſtand, but fell backward; if Chriſt by letting out ſome ſmall beams of his majeſty, could make men fall backward, how glorious muſt he needs be, when thoſe full beams of his majeſty ſhall be let out? the majeſty of the Saints

the countenance of Gods people, when they walk cloſe with God; but how much more will there be majeſty in their countenances hereafter? So that you ſee Gods people ſhall not onely be glorious within, *as the Kings daughter is glorious within*; but they ſhall be glorious outwardly. And ſo much for the firſt thing, The perfection of the natures of the Saints. Cap. 44. Pſal. 42.

CHAP. XLIV.

The glory that ſhall be put upon the Saints at the Great Day.

SEcondly, the glory that ſhall be put upon them at the day of Judgement.

Firſt, the glory of the *day* it ſelf ſhall be *their* glory; for it ſhall be nothing elſe, but the ſolemnity of the marriage of the *Lamb*: Here there is a contract between the *Lamb* and his *Bride*, but the ſolemnity of the marriage is reſerved to that great day, and all the glory of the day ſhall be to ſet out the ſolemnity of it; and God himſelf ſhall appear in his glory to make the *day* glorious. As the Parents upon the marriage day, appear in as much glory as they can, that they may honor the day; ſo God ſhall appear in his glory in the ſolemnizing of the marriage between Chriſt and his Spouſe: And as the Bridegroom comes forth in his glory, ſo Chriſt will come in his glory, with all his Angels in their glory. As all the ſervants of the Bridegroom put on their beſt array upon the marriage day, ſo all the Angels ſhall appear

Cap. 41. appear in their luſtre and beauty; and this ſets out the wonderful glory of the Saints that ſhall be at that day, notwithſtanding all the glory of the Father, and Chriſt, and the Angels that ſhall be then, yet they ſhall not loſe their glory. The Stars loſe their ſhining luſtre when the Sun riſes, becauſe their light is nothing in compariſon of the great light; but the luſtre of the Saints ſhall be bright *ſhining* and glorious, even in the preſence of the glory of the Father, and of Jeſus Chriſt, and of all the bleſſed Angels.

Great things will be done that day; there will be the *Great Supper* that God will make for the ſolemnizing of the *Marriage*, and the great meeting of the Saints with Chriſt: O what ſalutations can you imagine will there be between Chriſt and his members! and being met, the ſentence of *Abſolution* ſhall be pronounced before [illegible]

all be in their glorious aſcenſion with Chriſt Cap. 44.
ito the higheſt heavens, ranked in their comely
rder, with triumph and joy, ſinging, *Stand open*
e gates, and be ye open ye everlaſting doors, that
he King of glory and all his redeemed ones may
me in.

Thirdly, the poſſeſſion of heaven, the Kingdom of 3.
eaven ſhall be theirs, the heaven of heavens; great
ings are ſpoken of that; there are theſe things con-
derable in it.

Firſt, it is *the third heaven*; there is the hea- 1.
en, that is the ſpace between the viſible firmament
nd the earth; the ſecond heaven is the Orbes where-
i the Sun, and Moon, and Stars are; and then there
an heaven above them, which is the ſeat of the
leſſed, which is of an infinite heighth above all: now
as a ſweet conſideration for the people of God,
hen you are going out in the evening, and ſeeing
ie firmament ſpangled with the Stars, to have ſuch
houghes as theſe, What ſhall one day this body of
line be lifted up beyond yonder place? Though A deſcri-
ow you lie low in ſome dark hole, there is a time tion of
hen God ſhall lift you up to be above that of heaven
angled firmament; that ſpangled firmament is
ut the pavement of your Fathers houſe, it is
ut the outſide; and if the outſide and foot-
ool of Gods houſe be ſo glorious, how glorious
it within? how glorious is the preſence Cham-
er? This world is made for Dogs, for the Ene-
ies of God, and thoſe that are more vile then
y creatures: he does not think much to have ſwine
e hate, but you do not ſuffer ſwine to come into
ie preſence Chamber, or into the Dining-room:
now

Cap. 43. *look Northward, and Southward, and Eaſtward, and Weſtward; for all the land which thou ſeeſt, to thee will I give it, and to thy ſeed:* So conſider the vaſtneſs of the Heavens, and the exceeding extent of them, and conſider this is the Inheritance of the Saints.

We know we have an abiding, eternal inheritance; our bodies ſhall abide eternally, and the Heavens themſelves are eternal: this ſhould quiet our hearts, when we finde any diſcontent in our habitations: it is no matter in what Countrey we are here, there is a glorious Countrey we are going to; Chriſt our elder Brother is already gone, and hath taken poſſeſſion of Heaven for us: as if ſo be there were ſome great inheritance did befal you here, and you cannot go to poſſeſs it; and if you hear one is there for you, who hath taken quiet poſſeſſion for you, and you ſhall be ſent for in time convenient; will you not be content? So we are not fitted for Heaven, but Chriſt is gone before to take poſſeſſion; and within a while we ſhall go and live with him. The earth is too mean a place for the Saints, and yet the world is not worthy of the Saints of God in a mean condition; then the world ſhall not be worthy of the Saints in their glorious condition; and therefore there muſt be a place above the world.

Yet know, Heaven is not enough for the Saints: the Saints of God are of ſuch ſpiritual raiſed ſpirits, as that they cannot be ſatisfied with any thing, but God himſelf. Suppoſe God ſhould cauſe all the *Emperors* and *Kings* of the world, to come and caſt down their Crowns before the Saints, and ſay, *All theſe are yours:* An heart that is truly raiſed, would

ſay

Cap. 45.

ſay, *This is not enough*, this is not *God himſelf*. Suppoſe God ſhould bring all the ſplendors of all the creatures in heaven and earth, and they ſhould be caſt at the feet of the Saints, they would ſay, *This is not enough*, for *this is not God*. Suppoſe God ſhould cauſe all the glory of heaven, not onely of *Sun*, *Moon* and *Stars*, but of the higheſt heaven, to be laid before the Saints, they would ſay, *This is not enough, this is not God*. If all the Angels ſhould come, and ſay, We are ſent to put all our glory upon you, they would ſay; *This is not enough, this is not God*; and therefore when God hath given them heaven, he muſt give them himſelf to, or elſe they are not happy: And that is the fourth thing.

CHAP. XLV.

The Saints enjoyment of God to be their portion, their happineſs in having his preſence.

GOd himſelf will be the portion of the Saints. *Auguſtine* ſays of the happineſs of the Saints, *If God gives ſuch good things to wicked men, does he keep nothing for the Saints?* Yes, he keeps heaven it ſelf; but ſays he, *Surely I ſpeak of too low a thing, when I ſpeak of heaven, he will give himſelf to them.* Heaven is beautiful, but more beautiful is God himſelf, the God of heaven: Therefore God muſt give himſelf to them, or elſe their ſouls are not ſatisfied. It is a ſweet and excellent expreſſion that *Bernard* hath, *Lord, as whatſoever we give unto thee,*

Cap. 45.

unleſs we give our ſelves, cannot ſatisfie thee; ſo Lord, *What ſoever thou giveſt to us, unleſs thou giveſt thy ſelf, we cannot be ſatisfied.* The Lord ſaid to *Abraham, Fear not, I am thy exceeding great reward*, but ſays *Abraham, What wilt thou give me, ſeeing I go childeleſs.* Surely he had reſpect to Chriſt, or elſe it could not but be a fault, that *Abraham* ſhould not be fully ſatisfied in what God ſaid; for as God does make the Saints to be *his portion*, ſo God is the portion, and the inheritance of *the Saints*. The enjoyment of God is Heaven it ſelf, and therefore in Scripture God is called heaven: *I have ſinned againſt heaven*. In this there are theſe ſeven things: Firſt, the *preſence* of God. Secondly, the bleſſed *viſion* of God. Thirdly, the happy *union* with God. Fourthly, the glorious *communion* with God. Fifthly, the *fruition* of God. Sixthly, the *reſt* that their ſouls ſhal have in God. Seventhly, the *enjoyment of themſelves* in God.

O beloved! for preparation to hear theſe things, that we had ſpiritual hearts, ſays one, *It is not for your carnal, baſe, ſenſual, voluptuous ſpirits to hear of thoſe things*: For thoſe that know no better things, then to eat, and drink, and to be unclean, what is it for them to hear of ſuch excellent things? As for the pleaſures of the fleſh, they do infect and defile the ſoul, and make it unfit for the hearing of ſuch things, we had need of ſpiritual ears to hear them. God ſays to *Abraham* in *Geneſ.* 13. 16. *I will make thy ſeed to be as the duſt of the earth*: afterward in *Gen.* 15. 5. he ſays, *He will make his ſeed as the ſtars of heaven*: The ſeed of *Abraham* are of two ſorts. Some are of the ſeed of *Abraham* that are viſible members of a Church, and yet have *earthly hearts*;

Juliel. Paiſ. exhorting to *ſobriety*, if we would underſtand the happineſs of the Saints in heaven; and inveighing againſt the pleaſures of the fleſh, ſaith, *Iſta enim ſunt quæ ſubvertunt, inebriant, captivant, maculant, obtenebrant, deprimunt & abſorbent mentem humanam & palatum ejus inficiunt, & transvertunt.* Tractat. de retributionibus Sanctorum.

hearts: but there are others of his ſeed, and they are as the *ſtars of Heaven*, of ſpiritual hearts: now as we are of the ſeed of *Abraham* outwardly in profeſſion, let us not be of that ſeed that are of the duſt of the earth, onely fit to hear of earthly things; but let us ſhew that we are of the ſeed of *Abraham*, that are as the ſtars of Heaven, and ſhall hereafter come to enjoy the God of Heaven. Cap. 45.

For the firſt, the preſence of God, that glorious preſence that the Saints ſhal have of God in Heaven, is a great part of their happineſs: Heaven, it were not Heaven without the preſence of God: The preſence of God in the moſt miſerable place that can be, were a greater happineſs then the abſence of God in the moſt glorious place that can be. *David* would not be afraid, *though he walked in the valley of the ſhadow of death*, ſo that *God were with him*, *Pſal.* 23. *Luther* would rather be in Hell with Gods preſence, then in Heaven God being abſent. If the preſence of God takes away the dread of the ſhadow of the valley of death, and makes Hell to be more deſired then Heaven, what will the preſence of God make Heaven to be? The three Children in the fiery furnace with Gods preſence were happy: how happy then are the Saints with Gods preſence in Heaven? The Saints deſire Gods preſence even when he is angry, they are loth to be out of his preſence then. It is very obſervable that we have recorded of *David*, *Pſal.* 51. *ver.* 9. he cryes to God to *hide his face from his ſins*, for Gods face was then an angry face againſt him: yet *ver.* 11. he cryes again, *Caſt me not away from thy preſence*; he was not willing to be out of Gods preſence howſoever, upon which St. *Auguſtine*

Malim preſente Deo eſſe in Inferno quam abſente Deo in Cœlo Luth. in Gen. cap. 30.

Quid tibi videbitur prima lux, cum illam loco ſuo videris.

Cap. 45. *Cujus faciem timet ejus faciem invocat.*

ſtine hath this expreſſion, *Whoſe face he fears*, even *his face he invocates*. God made rich promiſes to *Moſes*, yet he could not be ſatisfied without the preſence of God: *If thy preſence be not with us, bring us not hence.* And the Apoſtle, when he would ſet out the miſery of thoſe that are damned, in 2 *Theſſ.* 1. 9. ſays the Text, *They ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord*; now the preſence of God muſt needs be the happineſs of the Saints.

1. Firſt, becauſe this muſt needs draw out all their graces, in all the ſweet ſavor of them, *Cant* 1. 12. *While the King ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof*: As it is with the Sun, it draws forth all the vertue that there is in the plant, and makes a ſweet ſavor in things; ſo the preſence of God muſt much more draw forth the fragrancy of all the graces of his Spirit, in the ſouls of his Saints.

2. Secondly, the preſence of God muſt needs quicken all the comforts of the ſouls of his people, and keep them always in vigor and activity; for as we know, the Sun it does quicken things that lay dead; ſo the preſence of God hath a wonderful quickning power, it keeps the comforts of Gods people freſh, ſo long as we have the preſence of God, all our comforts are green and lively. The Saints in heaven have always the preſence of God, and therefore their comforts are always vigorous and lively. When they ſhall be preſented faultleſs before the preſence of his glory, it ſhall cauſe *exceeding joy*, *Jude* 24. the word there ſignifies, *leaping*, *ſpringing*, *exalting joy*.

ἐν ἀγαλλιάσει.

3. Thirdly, the preſence of God in heaven ſhall be the

the accompliſhing of all that ſweet and good that ever they have had in Gods preſence in this world; they have had by pieces, many ſweet manifeſtations of God unto them; but often God hath been abſent, and they have been fain to ſeek for their Beloved; but now all thoſe pieces (as we may ſo ſpeak) which they have had, ſome at one time, and ſome at another, ſhall be all joyned together; and they ſhall have the accompliſhment of all in one, and the perfection of all in one, and ſo for ever enjoy it. Cap. 45.

Fourthly, the preſence of God muſt needs fill their ſouls and bodies with glory, for it fills the heaven with glory; much more it muſt needs fill an immortal ſoul with glory, becauſe that is more capable of glory then the heaven: If the Sun can put a glory upon theſe poor dark creatures here below, much more can the preſence of God put glory upon the glorified bodies and ſouls of the Saints. 4.

Further, the preſence of God muſt needs be very glorious unto the ſouls of the Saints, in regard of the maner of the bringing into Gods preſence, for they ſhall be brought into it by the hand of Chriſt the Bridegroom; he ſhall, as it were, take the Saints by the hand, and lead them to the Father; he ſhall ſay, Come now, I will ſhew you my Father that I have ſpoken ſo much of to you before, to that end that the Father may delight in you. As ſuppoſe the Prince were married to one, and upon their marriage he takes his Spouſe by the hand to lead her unto his father, to that end his father may take notice of her, and manifeſt reſpect unto her; ſo this coming into the preſence of God ſhall be by the hand of Chriſt. There is a glorious leading 5.

Cap. 45. of our ſouls into the preſence of God in this world, *Eph.* 3. 12. *In whom we have boldneſs and acceſs*; the word ſignifies, *A leading by the hand*: and in *Canticles* 1. 4. it is ſaid of Chriſt, *That he brings the Spouſe into the Chambers*: He brings the *Church*, the ſouls of his people into the Preſence-Chamber, and that makes the preſence of God ſweet unto the Church: but hereafter there ſhall be a more glorious leading of the Saints unto God by Chriſt, how much more ſhall the preſence of God be ſweet unto them then?

6. Sixthly, what a bleſſed ſecurity muſt there needs be to the ſouls of the Saints in the preſence of God: To be under the ſhadow of the Almighty is a ſecure condition, to be hid in the ſecrets of Gods preſence is a ſecure condition, but to be in the glorious preſence of the Almighty, as it ſhall be in heaven, O the happy ſecurity then! A childe when it is gotten into the preſence of his father or mother, thinks it ſelf ſafe; the Saints then that ſhall always be in the preſence of God, muſt needs be in an happy ſecurity.

7. Laſtly, hence will follow an holy boldneſs: the Saints of God ſhall ſtand in the preſence of God with an holy boldneſs, they ſhall have nothing whereof they ſhall be aſhamed: though the light of God ſhall ſhine moſt gloriouſly upon them, yet it ſhall not diſcover any thing in them that ſhall cauſe any ſhame or fear in them. It is the promiſe of God to the diligent, *They ſhall ſtand before Kings*: Thoſe that are now diligent in making their calling and election ſure, in providing for their eternal eſtate, this is the bleſſing of them, they ſhal ſtand before the King of glory, before the King of heaven with an holy boldneſs:

boldneſs: And this is the firſt thing which the Saints ſhall have in having God to be their portion, The preſence of God. Cap. 46.

CHAP. XLVI.

The happineſs of the beatifical viſion diſcovered.

SEcondly, they ſhall have the Beatifical Viſion of God, we ſhall be where he is, and we ſhall ſee his face. Says Chriſt, *Father, I will, that thoſe which thou haſt given me, be where I am*, that is a bleſſing; but in *Rev.* 22.4. it is ſaid, *They ſhall ſee his face*, and that is more, *They ſhall know as they are known*, 1 *Cor.* 13. 12. It is the promiſe of the *pure in heart*, that they *ſhall ſee God*: 1 *Iohn* 3. 2. *Behold, now we are the ſons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* It is the happineſs of the *Angels* that they behold the face of God; ſo it ſhall be the happineſs of the Saints to behold the face of God in heaven: *As for me, I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs*, *Pſal.* 17. 15. and ſo we may have the help of divers Scriptures to ſhew, that this is the happineſs of the Saints. The glory of this may appear in theſe particulars: Mat. 5. 8. Mat. 18. 10.

First, to ſee God as the *firſt being of all*, or the principle of all good, is a moſt bleſſed thing, to ſee *Adam* the firſt father, or *Eve* the firſt mother of mankinde, or for a childe to ſee his father, or mother, out of whoſe loyns and bowels he came, whom he hath 1.

Cap. 46. not ſeen in many years, this is a joy and comfort; but to ſee the Creator, the firſt Principle of all things, that muſt be a great, an infinite contentment; and to ſee him that hath done all the good in the world, hath much ſatisfaction in it. We would rejoyce to ſee a man that hath been an inſtrument to do great things in ſome Countrey, as the King of *Sweden*, or the like; but to ſee God that hath done all the great things in the world, what a bleſſed joy and contentment will that be? The rational creature does naturally deſire to know the cauſes and principles of things, no other creature looks at the principles and cauſes of things, but the rational creature. If other creatures may have that which is ſuitable to ſenſe, they look no farther; but a rational creature cannot be ſatisfied in whatſoever it hath, unleſs it knows ſomething of the principles and cauſes of the thing it hath, and when it knows the cauſe of one thing, it would know the cauſe of that, and nothing will quiet it till it comes to ſee the cauſe of all; and when it comes to know that, it hath full contentment: *Shew us the Father, and it ſufficeth.*

2. Secondly, they ſhall ſee God in his *unity*; whereas now we underſtand God onely according to his ſeveral Attributes, as the manifeſtation of the *Infinite Simple*: Firſt, being in one way we call Power, in another way we call Mercy and Bounty, in another way Juſtice, and ſo we apprehend God according unto the ſeveral Attributes that God hath manifeſted himſelf in; whereas there are not many things in God, but all thoſe ſeveral Attributes that we apprehend diverſly, are but one excellency in God:

as

as one beam of the Sun ſhining through a red glaſs, cauſes a red reflection; and the ſame Sun ſhining through a blue glaſs, cauſes a blue reflection; and ſo the ſame excellency of God ſhining one way, and working after one maner, we call by one name; and the ſame excellency of God working another way, we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we ſhall ſee God in his unity afterward. Cap. 46.

Thirdly, we ſhall ſee God in the *Trinity*: though there be but one God, yet there are divers perſons: to ſee how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the proceſſion of the Spirit, and the generation of the Son; the ſight of God in the myſtery of the Trinity, is a moſt glorious thing. 3.

Fourthly, we ſhall ſee God in his *glory*, in *Iſa.* 33. 17. there is a promiſe, *They ſhall ſee the King in his beauty*, or in his glory; there is a great deal of difference between ſeeing the King at an ordinary time, and ſeeing of him when he is in his Robes, with his Crown upon his head, and his Scepter in his hand, and ſet upon his Throne, with all his Nobles about him in all his glory: ſo God does manifeſt himſelf a little now, but this is not all that he does intend: and for to ſee God now as he does manifeſt himſelf, is ſomewhat, but to ſee God in his greateſt glory that ever he ſhall manifeſt himſelf in, that muſt be a great happineſs. 4.

Fifthly, to ſee God in his *eminency*; that is, they ſhall ſee how all excellencies that are in the creature are eminently contained in the abſolute perfection of 5.

Cap. 46. of the Divine nature; all the good that is *in* the effect, is in the cauſes, and the good of thoſe cauſes in their cauſes, and ſo at length they come to the firſt principle: ſo all the good that we can ſee in all objects that give content, we may ſee all eminently in God, and ſee God in all. The latitude of the object of mans underſtanding, is ſuch, as it comprehends all beauty, all excellency, all truth in it, and therefore cannot be ſatisfied till it ſees into all; in God it findes all united, and therefore in him onely it findes bleſſedneſs: it is eternal life to know him.

6. Sixthly, they ſhall ſee God as he is, 1 *John* 3. 2. now there is a great deal in that to ſee God as he is; and for explication of that, there are theſe five branches.

1. That is firſt not to ſee him onely negatively, that is not to ſee him as he is: the moſt that we ſee of

this is by way of negation, but now in Heaven we ſhall not ſee God onely by negation, but we ſhall ſee that poſitive excellency of God, we ſhall ſee him as he is. Cap. 46.

Secondly, we ſee God much by relation unto other things; as when we ſpeak of God, and would open the excellency of God, we ſay, God is the King of Heaven and Earth, and our Father, and the Father of our Lord Jeſus Chriſt, and Creator and Governor of all things, and theſe are but relative expreſſions, and a great part of our knowledge of God is by way of relation; but hereafter we ſhall ſee him as he is. 2.

Thirdly, you ſhall ſee God as he is, not by framing any repreſentations of him in our mindes; there ſhall be that immediate preſence of God to the minde, that there ſhall not need be any repreſentation, that we now form in our mindes; as in the ſenſe of Seeing, the object of the eye being abſent from it, there muſt be a ſpecies to repreſent it: ſo there are ſome kinde of repreſentations of God to our underſtandings here; but there ſhall be that immediate union with God in the underſtanding, that there ſhall need no kinde of repreſentation of God, but we ſhall ſee him as he is. 3.

Fourthly, we ſhall ſee him, not in his effects in the creature; the greateſt part that we ſee of God now, is in his effects, and not as he is in himſelf, we do not ſee the face of God, but his back parts. We look upon the Sun, and there we ſee ſomewhat of the power of God, but it is but the effect of Gods power, and not Gods power it ſelf; and when we look upon the world, we ſee much of Gods wiſdom, we 4.

Cap.46. we ſee the effect of Gods wiſdom, and not the wiſdom of God it ſelf.

5. Fifthly, we ſhall ſee God as he is diſtinguiſhed from all creatures; here now we ſee almoſt nothing of God, diſtinguiſhed from created things. Say what you will of God, that he is a Spirit, that he is a created thing, that he is wiſe, or holy, or juſt, or merciful, there is ſomewhat of all theſe in the creature, onely he is infinitely above all, and that is by way of negation. But we do not ſee him in that poſitive excellency which does difference him from all created things; but now it will be a bleſſed thing to ſee God, as he is differenced from all created things, to ſee him as he is.

6. Sixthly, the Saints ſhall ſee the counſels of God, and all the ways of God, what have been, and what ſhall be to all eternity about election; what his counſels were about creating of things, before they were created, and what the workings of his counſels were about the ſeveral ways of his providence, before there was any manifeſtation of them in his creature; and ſo all his counſels about rejection of ſo many thouſands of men and Angels. It is an expreſſion of S. *Auguſtine*, We ſhall ſee the reaſon why one is reprobate, and one elected; why one is rich, and one is poor: we do not ſee the reaſon now, but by ſeeing God we ſhall ſee all things that may make for our happineſs: we ſhall know all the works that ever God did, and that ever he will do to all eternity. It is a great thing for a man to know what is done in his generation: but to know all the ways of God ſince the beginning of the world, muſt be a glorious ſight. It is not yet Six thouſand years

ſince

ſince God did any thing out of himſelf, and what is ſix thouſand years to eternity? and if God have done ſuch great things in *Six thouſand years*, what may God do in the next Six thouſand years, and ſo in the next, who now can tell? A Workman doth his meaneſt works at firſt, and this world is but the beginning of Gods works, and for a creature to ſee what God ſhall thus work for ever, is an infinite bleſſed thing. Cap. 46.

The ſeventh thing, wherein this bleſſed viſion of the Saints appears, is, that they ſhall look upon all the ways and works of God, as to ſee their happineſs conſiſting in them: there is a great deal of difference in ſeeing an object that is excellent in its ſelf, and to ſee an object that is excellent, wherein conſiſts my happineſs. As in riding over a Land, one that is a Stranger rides over it, another that is an Heir; the Stranger rides over it, and takes delight to ſee the Trees, and Fruit to grow; but the Heir looks upon it after another maner, as the Land for which my Father laid out much, and all to enrich me, as the Land that is mine Inheritance: ſo, were it that we were but admitted to this glorious ſight of God, meerly to have the view of God, it were a great priviledge to the Creature, but to ſee all the ſhine, and all that excellency that is in God, is to make me happy; and all the counſels and ways of God are working for my happineſs and glory, this is bleſſedneſs indeed. There is difference between a *Stranger* looking upon the King, and the *Queens* looking upon a King. A Stranger may ſee Beauty and Majeſty in the King; but the *Queen* looks upon the King, and his Beauty and Majeſty 7.

Cap. 46. majeſty, as her own; and ſo the ſouls of the Saints ſhall ſee all in God as their own, to make them happy.

8. Eighthly, the bleſſedneſs of the ſight of God conſiſts in this, that it ſhall be a transforming ſight, ſuch a ſight of God, as ſhall be a transforming, perfecting ſight, not onely a perfect ſight, but a perfecting, transforming ſight: The light that ſhall come from God upon the minde, ſhall perfect the minde, and transform the minde into the ſame likeneſs with God: It ſhall not be a meer notional ſight; as men may ſpeak much of God, and have a notional viſion of God; but there is a great deal of difference between the notional viſion of God, and the Deifical viſion of God; for it is not only beatifical, but Deifical, for it does transform a man into the likeneſs of God. A deformed man may ſee a beautiful ob-

ſon, and to believe upon bare teſtimony above reaſon; therefore hereafter God will give them this rereward, to ſee things fully, and the reaſon of things. Cap. 46.

Again, it ſhall be ſuch a ſight of God, as ſhall be without any diſcourſe, or labor, but there ſhall be the preſent viſion of God, at the opening of the eye. We are glad if we can come to underſtand the creature with labor; but to come to underſtand God the Creator without labor, is a great happineſs. 10.

Again, to have the ſight of God ſo, as never to loſe it, that addes much to the happineſs of the Saints: To have but one glimpſe of the face of God, though it were gone preſently, it were a great happineſs, beyond all that the world affords, but God ſhall not onely paſs by, but ſtand ſtill: ſo as the ſoul ſhall never loſe the ſight of God, but it ſhall have it to all eternity, and the eyes of the ſoul ſhall be eternally opened to ſee God. If a man looks upon a delightful object, he is loth to have the eye drawn from it; you ſhall never have your eye drawn from God. 11.

Further, in the ſight of God you ſhall ſee all things that do any way concern your ſelves in ordering of you to all eternity: and this is made by ſome the ground, why it is impoſſible for the Saints in Heaven in the leaſt degree to fall there; becauſe they ſhall have a continual view of God, and in him ſee fully all circumſtances of all actions, and all things that any way do or ſhall concern them to all eternity. For there is no falling, or declining from God, but it comes at firſt from ſome 12.

*error

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* *Beatus ſæpe videt in Deo omnes res & actiones ad ſe pertinentes; & omnes circumſtantias quæ poſſunt voluntatem rectam officere, & ad malum inclinare, eſt enim principium Philoſophiæ, non poſſe voluntatem peccare niſi præcedente aliquo de-*

* error in the *theoretical* or *practical* work of the underſtanding, or in ſome inconſiderateneſs; but there cannot be the leaſt error in the minde, or the leaſt inconſiderateneſs; becauſe the ſoul ſhall be ſo fully taken up with the ſight of God: what an infinite delight muſt this needs be? It was the deſire of a Philoſopher to ſee the nature of the Sun, though it were to be burnt by it, he could be content; ſo if God ſhould grant us this happineſs, *You ſhall come to ſee me, but the ſight of me ſhall deſtroy you*, this were a deſireable thing; but to have a ſight of God that is a perfecting ſight, and ſuch an excellent and glorious ſight, in which our happineſs ſhall conſiſt for ever, how glorious muſt this needs be?

Laſtly, to ſee God in our ſelves: It is an happineſs to ſee God in the Creature, but much more to ſee God in our ſelves: the chiefeſt of the glory of God next to that which appears in Jeſus Chriſt ſhall

Earth are but Gods foot-ſtool, not his image, but the Saints of God are are his image, and this ſhall be their happineſs, to ſee the glory of God in themſelves. A man may delight to ſee beautiful colours, but you take more delight, if you can by looking in a glaſs ſee your ſelves beautiful, and ſee thoſe beautiful colours in your own clothes; but if we could have the glory of the Sun, and the Moon, and all the creatures in heaven ſhining within our bodies, that would be counted glorious indeed; but to ſee the divine excellency, and the top of the divine excellency of the infinite God ſhining within us, this will be a mighty happineſs. Baſe ſenſual carnal hearts think there is no content but in ſatisfying the fleſh. What ſweet and content have many, but in their eating and drinking? and their pallate is pleaſed, and in that their other ſenſes are ſatisfied, and they think this is the excellency of man: But take a ſchollar, that hath but the exerciſe of his underſtanding to finde out truths, and thoſe things that are ſuitable to the rational part, and he ſees more excellency there, then in any ſenſual thing, and he can ſcorn ſenſual delights. If there be ſo much content to the minde in viewing the things here, what content will there be to the minde in beholding God, and his glory? There are two reaſons of content in ſeeing things; In regard of the *object, or in regard of the act of ſeeing it ſelf. Let the object be what it will, there is delight in the act of ſeeing and underſtanding: For a man to underſtand that which is evil, it gives delight to the minde, and it is one of the perfections of God that he underſtands evil as well as good, ſo that there is content and delight in the act of

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* *Viſio eſt delectabilis dupliciter; uno modo ex parte objecti in quantum id quod videtur delectabile eſt, alio modo ex parte viſionis in quantum ipſum videre delectabile eſt: delectamur enim cognoſcendo, mala quamvis ipſa mala nos non delectent: quia ergo viſio beatifica eſt perfectiſſima, ideò utroq; modo delectabilis eſt.* Tom. Aquin.

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of ſeeing, though there be no delight in the object: but when the object is pleaſing too, that addes much to comfort and delight, therefore content in the ſight of God muſt be the higheſt content, becauſe there is the higheſt act of underſtanding, and the higheſt object to ſee that can be.

And thus I have endeavored to open unto you the ſecond bleſſed thing that the Saints ſhall have in Gods being their portion, they ſhall ſee God. *Bleſſed are your eyes*, ſays Chriſt, *That you ſee thoſe things that you ſee; and bleſſed are your ears, that heard thoſe things you hear*: So, bleſſed are the eyes of Gods people that do ſee any thing of God here, and hear any thing of God here; but bleſſed are the eyes that ſhall ſee God hereafter. That which I labor for in preſſing theſe things, is to take off your hearts from theſe things below, and that you may ſee what you are capable of; and if your hearts be mad upon your ſins, and you will periſh, you ſhall know what you loſe: me-thinks if men did know what they loſe by their ſin, they would caſt it off with indignation, and therefore when your ſin comes and tempts you, ſay, What, ſhall I loſe all this for ſuch a way of ſin?

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CHAP. XLVII.

The bleſſedneſs of Union with God.

THirdly, they ſhall have *union* with God. Sight is higher then preſence, and *union* is higher then ſight. *Joh.* 17. 21. Chriſt prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* For the opening of this union with God, you are to know that there is firſt an union that God hath with all creatures in general. Secondly, an union that he hath with the humane nature of Chriſt. Thirdly, the union that he hath with the Saints. Firſt, the union that God hath with all creatures in general, and that union is twofold: An union of dependance; or an union of his immenſe preſence: Of dependance, becauſe all creatures in the world depend upon God for their being, and continuance of their being every moment, therefore there muſt be an union of God with them; for if the union of dependance were broke, evey creature would fall to nothing. As the beams of the Sun have an union with the Sun, and the beams could not continue if they were not united to the Sun; ſo all the creatures have an union of dependance with God, without which they cannot continue. And then the union of immenſe preſence, that muſt be, becauſe God is in every thing, and every where; there is not the leaſt ſpire of graſs or ſtone, but there is a way of Gods immenſe preſence in that. Secondly, there is another kinde of union that God hath with the humane nature of Chriſt, and that we call an hypoſtatical union: for the humane nature, and the divine na-

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Cap. 47. ture to be united in one perſon, this is that the Saints and Angels of God ſhall be adoring God for to all eternity; that ever there ſhould be ſuch an union between the Deity and the Creature, that if it were not revealed to us in the word, it were impoſſible to be imagined by any creature. It is a great work of God to unite an immortal ſoul with ſuch a baſe creature as our fleſh is into one perſon; I do not know any one work of God in creation ſo great as this, and this is to be admired at: but if this be ſo great a work to unite a rational immortal ſoul into one perſon, with a corruptible piece of fleſh, then to unite mans nature into one perſon with the ſecond perſon in Trinity, this is a great work.

3. Thirdly, there is an union of God with the Saints, and that is in this World, or in Heaven. In the World, there is a fourfold union that God hath

1. with the Saints. Firſt, there is an union of the inhabitation of the Spirit; for the Saints of God in this World, are the Temples of the Holy Ghoſt, and the Spirit of God is ſaid to dwell in them; and ſo there is a glorious union by the inhabitation of

2. the Holy Ghoſt in them. The ſecond union that the Saints of God have in this world, is the union of ſimilitude; the Saints are like God here in ſome meaſure, they have the image of God ſtamped upon them, God ſees his face in the Saints. The brighteſt glaſs in the world to ſhew Gods face, is the ſouls of the Saints; and there is not onely ſome likeneſs of God in the Saints, but the likeneſs of God in his very life. A glaſs may repreſent my image, but that image hath not that life that I have, but the image of God in the Saints, does not onely repreſent

preſent God, but they have the life of God: thoſe that are converted live the life of God, and by ſin we are eſtranged from the life of God: they work as God works, God underſtands himſelf the higheſt and infinite good; and God wills himſelf as the higheſt and infinite good; theſe are the chief actions of Gods life. Now the Saints of God live this life, they in their meaſure do here underſtand God, as the higheſt and infinite good, and do will God as the higheſt and infinite good. A third union that the Saints have with God, is a union of love; love is an uniting grace, and there is a moſt entire love between God and every Saint, and ſo their hearts are cloſe united, and mingled by love.

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Again, in this life there is a *myſtical Union*, and that is an union higher then any other; an union with Chriſt, being made members of the Son of God, and ſo they come to have union with the Son of God, according to that expreſſion, in 1 *John* 1. 3. *That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* There is a myſtical union between us and Chriſt, and ſo we come to have union with God the Father alſo, and to be joyned to the Lord, we are one Spirit with him. * Now for the union that the Saints have with God in Heaven, there are many intricate notions that ſome of the Schoolmen have about this; as, that the ſoul ſhall be turned into the ſame *Idea* that God made it of; and that there ſhall be an *Illapſus* of God into the ſoul; but we muſt know there can be no union with God, but

* *Impoſſibile eſt Deum uniri ſpeciali modo ſubſtantiæ animæ noſtræ nullo interveniente medio, vel effectu creato, quem Deus in anima efficiat, ratione cujus dicitur ſpecialiter eſſe in illa, eſſentiâ Divinitatis intimè. Eſt in eſſentiâ animæ vi immenſitatis*, now this preſence of God cannot be greater or leſs, *ſed ſolum ratione alicujus novi effectus*, Suar. tract. de bear. Sect 1.

Cap. 47. but it muſt be by vertue of the influence of ſome good from God; for ſpeak of what union you will, God cannot in his Eſſence be more preſent with the creature then he is here, but onely in regard of ſome manifeſtation, or communication of himſelf, in ſome gift or good thing; but certainly, there will be a wonderful glorious union between God and the ſoul in Heaven, and that upon theſe four grounds.

First, there is not ſuch diſtance between God and the ſoul, but that it is capable of union with God. One would think how is it poſſible that God ſhould be ſo united to the ſoul, being there is ſuch an infinite diſtance between God and it: but there is not ſuch an infinite diſtance between God and the ſoul of man, as that there ſhould not be a glorious union between them: there is a great deal of likeneſs between God and the ſoul; 1. First, in the ſpirituality,

[redacted]

have not. Again, the ſoul reſembles God in the infiniteneſs; the ſoul is not onely infinite in duration, but in regard of the infiniteneſs of the working of it: and here is a mighty difference between the ſoul of man, between rational creatures, and all other creatures: for the ſenſitive creature that onely works about ſome particular thing that concerns its own preſervation, and its own good within its narrow compaſs, but the object of mans ſoul is univerſal, infinite: it is not any particular truth, that will ſatisfie the underſtanding, let there be never ſo many truths revealed, yet the underſtanding deſires infinitely more; if there be any truth that is not revealed, it would have that. Let* the ſenſe have ſome particular object before it, ſuitable to ſenſe, it looks no further; as if the eye have colour, it goes no further, nor the ear goes no further then ſound, but the underſtanding hath deſire to all truth: And ſo for good, the ſenſitive creature hath no deſire of good, but onely that which does preſerve ſenſe, but the will of man is for good in general: and this ſhews how capable the ſoul is to be raiſed to ſuch an excellency, as to have communion with God: if we knew what our ſouls were capable of, we would not think we could ſatisfie them with ſuch things as bruit beaſts are ſatisfied with. Secondly, there may well be a glorious union between God and and the ſouls of the Saints, becauſe God ſhall ſee nothing but himſelf in the ſouls of the Saints: now when God ſhall ſee nothing Cap. 47.

* *Impoſſibile eſt ſenſum corporeum elevari ad Deum, prout in ſe eſt, quia nullo modo comprehenditur Deus ſub objecto ejus; hâc enim ratione non poteſt viſus elevari ad percipiendum ſonum, nec auditus ad percipiendū colorem & ſic de aliis potentiis, in quo multum differt intellectus à ſenſu; nam intellectus abſolutè continet Deum ſub objecto ſuo; & ideò elevare poteſt ad percipiendum illum perfectiùs, quàm naturaliter poſſet; quia tota illa elevatio eſt intra latitudinem objecti intellectus,* Suarez. de Deo, Diſp. 6, Sect. 3.

Cap. 47. but his own in such a creature, this is a full ground of Gods near and most glorious union with it: as when a man comes to see in another much of his own, his heart is united to him; things that are of a like nature do unite: Bring an hot fire-brand to the fire, and it does unite presently, because the fire does finde something of it self there; if there were some moisture in the brand, it would not so fully unite: And so here we cannot have full union with God, because though God sees somewhat of his own in us, yet there is a great deal in us, that is not Gods: but when we shall be wholly free from sin, and God shall see nothing but his own in us, that must needs be a ground of a most glorious union.

3. Thirdly, in Heaven there shall be nothing in God, but shall be suitable to the nature of a glorified Saint, and suitableness is the cause of union: if there be not a suitableness, there cannot be union. There cannot be suitableness between God and other creatures; but between a glorified Saint and God, there shall be an infinite suitableness, and therefore an infinite glorious union. Again, there shall be an

4. infinite inflamed love; here is an union of love, but in Heaven there will be a further degree of love, and love being enflamed, there must needs be a most glorious union.

5. Fifthly, if you consider what the bond of connexion of the soul and God together is, namely, the mediation of the Son, the second person of the Trinity, there must needs be an infinite close and glorious union of the Saints with God. This vision and union with God, is enough to cause the souls of

Gods

Gods people to be ſo ſatisfied, as to ſay, Let all things be taken from me, it is enough; I have ſomewhat of Gods preſence here, but I ſhall have the glorious preſence and viſion of God, and union with God hereafter; and though my eyes ſhould never ſee good day after, or never ſee comfortable object in the world, this is enough, I ſhall ſee God, and have full union with God: Though there be a ſeparation between me and all temporal comforts in the world, though God ſhould rend this creature or that creature, the deareſt husband, or the deareſt wife, or the deareſt comfort in the world, and thoſe things that my ſoul do moſt cleave to here, from me; yet it is enough that God and my ſoul are somewhat united, and that God and my ſoul ſhall have a glorious union hereafter. O that God would raiſe our hearts to theſe things, that we may know what is the buſineſs we have to do in the world: If you do not know theſe things ſhall be your portion, never give ſatisfaction to your ſelves in the fleſh, till your know theſe things ſhall be your portion.

CHAP.

Cap. 48.

CHAP. XLVIII.

The bleſſedneſs of communion with God.

NOw we come to the fourth thing, *Communion with God*, and this is more then the other three things. Union is the ground of communion, communion is that which riſeth from both parts being united, and the Saints ſhall have a glorious communion with God and the Trinity; in this life there is a communion that the Scripture ſpeaks of, that we have with God the Father, and the Son, and the Spirit, 1 *John* 1.3. *Our fellowſhip is with the Father, and his Son Jeſus Chriſt*; and in 1 *Cor.* 13.14. *The communion of the Holy Ghoſt be with you*, ſays the Apoſtle; ſo that there is a fellowſhip with the Father and the Son, and communion with the Holy Ghoſt; but certainly, it ſhall be another maner of communion that the Saints ſhall have with God in the world to come. Now this communion, it ſtands either in regard of the work of God, upon and towards the Saints, or the work of the Saints upon and towards God; for communion is on both ſides, and that in theſe four things: Firſt, in the delight they have one in another. Secondly, in wiſhing all good to one another. Thirdly, in the communication of themſelves one to another. Fourthly, in the bleſſed familiar converſe that they have one with another.

1. Firſt, communion conſiſts in the delight they have in one another: There is a full, actual, mutual, everlaſting delight between God and the Saints in heaven: Firſt, there is a delight: Secondly, full: Thirdly,

Thirdly, actual: Fourthly, mutual: Fifthly, everlaſting. Cap.48.

Firſt, there is a delight: God here rejoyces in them, the Scripture ſays, *He rejoyces in the habitable parts of the earth, and his delight is with the ſons of men, Prov.*8.31. why does God delight in the habitable parts of the earth? there are other glorious works of God that are not in the habitable parts of the world; but God delights in the habitable parts of the world, becauſe there are rational creatures there; but he hath more delight in his Church in this world, then in any other part of the habitable parts of the world; as *Iſa.*19.25. *Aſſyria is the work of Gods hands, but Iſrael is his inheritance*; but there will be a delight far higher: The delight that God hath in heaven it ſelf, is in regard of the Saints that are there, without which heaven were not heaven. Firſt, it is delight in their perſons, God takes infinite delight and content in the perſons of the Saints; howſoever their perſons are mean here, yet as they ſhall be hereafter, God will take an infinite delight in them. 1.

Secondly, he delights in conferring bleſſednes upon his people; there is much delight in the communication of good, as well as in the enjoyment of it: what good hath a man who hath a great eſtate more then another, but that he may communicate more good then another. 2.

Thirdly, he delights in the glory that he hath conferred upon them: As thoſe that have true communion one with another, delight in any good that one another hath, God delights in the glory that is in his Saints, and takes much pleaſure in it, his ſoul is ſatisfied in the glory that he ſees upon his own people, and that becauſe 3.

Cap. 48. becauſe he loves them: The former aroſe from the pleaſure in himſelf in the act of communicating; this from the love to his people, to ſee their good.

4. Fourthly, God delights in their preſence to have them with him, and by him, as the Father delights in the preſence of his Children to have them round

5. about him. Fifthly, God delights in their love, that he hath theſe creatures to love: as a man delights to have love from others; What pleaſure could a man have in all the world, if none loved him? If he ſhould live in a Family or Town, and none loved him, he could have no pleaſure in his life; but if a man live where he is loved, it makes up a great many wants, ſo God is not contented in any thing elſe he hath to delight himſelf in, but *that* which muſt make up all, in that he hath his people to

6. love him. Sixthly, God delights the more in his own glory, becauſe his Saints are partakers of it; it is ſo much the more ſweet unto him, becauſe they have a ſhare in it; thus it is between entire friends, who have intimate communion one with another, their own happineſs pleaſes them the more, becauſe the other hath a part in it.

2. Secondly, it is a full delight that God takes in his people: It is ſaid of his people in this world, in *Zeph.* 17. 3. he will rejoyce over them with joy and with ſinging; the delight that God hath with his people in Heaven muſt needs be full: Firſt, in regard of the near relation that his people have to his Son, and becauſe he takes ſuch infinite delight in the Son; and they being one with him, thence flows that full delight. Secondly, becauſe he ſhall ſee ſo much of his own Image; now that is infinitely delightful: that

that is the reaſon why the father or mother does delight in their children, becauſe they ſee themſelves in them: ſo God ſhall ſee himſelf in his people, and that will cauſe full delight. Thirdly, becauſe of the glorious works of God upon the ſouls of his people, becauſe he ſhall ſee his own handy-work to be ſo glorious and full in them. As a man that makes a work that is very curious and glorious, he takes abundance of delight to look upon it; and if the work be full and perfect, then his delight is full and perfect. Now the great work of God is in the glory of the Saints: God loves to look back to the creatures, therefore when he had made the world, he looked upon what he had made, and ſaw it was good: As a workman when he hath brought his work to ſome perfection, he will look upon it: Now when God ſhall ſee what he hath done, in raiſing ſuch a poor worm to ſuch high excellency, God will take full delight in viewing this full work he hath done. And this is more then all the former; for beſides the delight in the act of communication and delight, becauſe of the love to thoſe to whom good is communicated: This is the delight in his own work, done in the beholding the beauty and glory of it. Fourthly, the delight of God muſt be full, becauſe in them God attains his higheſt end, the higheſt end of his greateſt deſign, the higheſt end of his deepeſt councels, the higheſt end of his moſt glorious work: It is a great delight to a man when he goes about a work, if he have his end; though a man have ſome benefit by his work, yet if he be croſt in his laſt end, all his joy is taken away; and this is the evil of ſin, ſin ſeeks to croſs

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4.

Cap. 48. croſs God in his higheſt end that he aims at, but the Saints in heaven ſhall give God his full end: God ſhall have the higheſt end that he did aim at, he ſhall ſee it accompliſhed and fulfilled in them; now thoſe objects in which Gods higheſt end is fulfilled, he muſt needs take delight in, and that ſhall be in
5. the Saints. Again, the delight of God muſt be full, becauſe God hath no other object, but rational creatures, Angels and Saints to let out his delight to; if God does take any delight in any creature here, it is in order to the Angels and the Saints: Now when God hath no other object to himſelf, and his Son, and his Spirit, to let out his delight unto, but the rational Creatures, Saints and Angels, joyned in one (for the Lord Chriſt ſhall be the *head* of the Saints and Angels) ſurely his delight *in* them ſhall be full.

3. Thirdly, this delight ſhall be actual, and that is neceſſary to communion; for though there be delight, yet if it ſhould lie dead in the habits, there is no communion: If two friends have habitual delight one in another, they are not ſaid to have communion, but when it is actual, ſo this delight ſhall be actual; the nature of delight is to be lively and active, even in us, though it be but an affection in us; but God being a pure act, there will be an infinite activity in his delight, and it is always vigorous and freſh, ſo as God ſhall make the ſouls of his people to be ſen-
4. ſible of the activity of his delight. Fourthly, this delight ſhall be mutual, it ſhall be on the Saints part, as well as on Gods part. As God delights in the perſons of the Saints, ſo they delight in God *himſelf*, not in that they receive from God, but their greateſt

greateſt delight is in the being of God himſelf; and as God delights in their glory, ſo they do delight in all the glory of God, in eſſential glory that they ſee in God, and in all the glory that is reflected upon God by his creatures; and they delight in his preſence in being with him, and in his love, and in that they can give any glory to him; they delight in all they have, more becauſe God hath glory by it, then in that themſelves are bleſſed in it. And it is full likewiſe; the delight of the Saints of God is full, as well as the delight of God in the Saints is full; and that for the very ſame grounds that the delight of God in them is full; namely, The fulneſs of Gods delight in them is their relation to Chriſt; ſo the ground of their full delight in God is, becauſe God is *the Father of the Lord Jeſus Chriſt*, and becauſe they ſee their likeneſs in God; what ever excellency they have in themſelves, they ſee it to be infinitely in God; and as God delights in them, becauſe of his works he ſees in them, ſo the Saints ſhall ſee all the good that ever they have done, does redound to the glory of God; howſoever, the works of Gods people for the preſent ſeem to be mean, yet it ſhall appear, all the gracious works of the people of God ſhall be the moſt glorious things in the world: For God ſhall own them for the ſetting out of his glory, as the greateſt things in the world; and this ſhould be an infinite encouragement to us, to be abundant in good works, becauſe God will glorifie our good works: and as the fulneſs of the delight of God in the Saints is, becauſe God attains his end in them, how full muſt the delight of the Saints in God be, becauſe the Saints do attain their end in God, the end

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5.

Cap. 48. end of all their thoughts, and ways, and performances: and they ſhall have no other object to let out their delight to, but onely God: here, though we have ſome grace, yet the ſtream is divided, we let out ſo much to one creature, and ſo much to another; the children ſo much to the Parents, and the Parents ſo much to the children; and husband ſo much to the wife, and the wife ſo much to the husband, and ſo much to our friends, that the ſtream we let out to God is but little: but when all the delight that we let out to the creatures, ſhall be taken away, and God ſhall be the onely object of our delight, then our delight muſt be full.

5. And as this delight is mutual, ſo it ſhall be continual: for being withdrawn from all other objects, it will work upon that, both of them, Gods delight in the Saints, and the delight of the Saints in God, ſhall be for ever: the Saints ſhall be an eternal excellency, in which God ſhall delight, and God ſhall be an eternal excellency in which they delight, they ſhall be always keeping that feaſt of the *Lamb*. We read of *Ahaſuerus*, he kept a glorious feaſt, and the gloriouſneſs of it is ſet forth by the continuance of it, *Eſther* 1. 4,5. it is obſervable, the difference between the feaſt that he made with his Nobles, and the feaſt that he made with the common people, and that may lively ſet out the difference of the goodneſs of God that he lets out to his own people, and that he lets out to other common people; he made a feaſt of a hundred and fourſcore days to his Nobles, and but ſeven days to the common people: ſo when God comes to make a feaſt of joy to his people, it ſhall be everlaſting. Men in the world have

have ſome content, but it is but for a little time; but the comfort and joy that is to be between God and the Saints in Heaven, is to be eternal, becauſe it is ſuch a feaſt as is made to his Nobles, and to ſhew the riches of his glorious Kingdom, and the honor of his Majeſty. Cap. 48.

Secondly, in communion there is a mutual wiſhing and willing of good to one another; now God ſhall will all good to the Saints, and they wiſh all good to God: It is true, that God from all eternity did will all good unto his people, but here his people are not of a capacity to receive much; there is a great deal of difference in willing and determining good to them, before they were in being, or before they were capable of receiving this good, and willing good to them when they ſhall be made veſſels fit to receive good; the bodies and ſouls either of the Saints or the wicked being united after the reſurrection, they ſhall be veſſels infinitely enlarged, capable of abundantly more then they are here, and then to have God will good to them, is far better then to have good willed to them here: The men of the world would fain have good here, while their hearts are narrow, and they cannot receive much from God; but the Saints look for good hereafter, when their hearts ſhall be enlarged; when as the wicked, when their ſouls ſhall be enlarged, they ſhall have nothing but miſery. There is a twofold love, when one ſhall will onely good to himſelf by another, or will good to another; now the love of good will is moſt glorious in God, and it is mutual; God ſhall will his good to the creature, and the Saints ſhall will all good to God: What good can they will to God? 2.

Amor amicitiæ, Amor benevolentiæ.

Cap. 48. It is true, there can be no addition to the eſſential goodneſs of God, but they can will that this his goodneſs be honored and praiſed, and this ſhall be in the bleſſed communion between God and his Saints in the mutual working of their wills.

3. Thirdly, in communion, there is the communication of what one have unto another; where there is right communion, there is a communication on both parts; if on receive good, and the other do not labor to communicate, it is not communion. Now there is a glorious communication on Gods part: Firſt, immediate: Secondly, full: Thirdly, free: Fourthly, everlaſting. Firſt, immediate; whereas here God communicates himſelf through creatures, or through ordinances, there are conduits of conveyance; for there is ſuch diſtance between God and us, that we cannot expect that immediate conveyance of Gods goodneſs, and of himſelf to us here, as we ſhall have in heaven.

2. Secondly, the fulneſs of Gods communication: Suppoſe that God ſhould draw out all that beauty, ſweetneſs, goodneſs, and power that he hath communicated in all creatures in the world, and bring the quinteſſence of all, and communicate that unto the ſoul of one Saint, certainly it would not ſerve the turn, for the happineſs of one Saint, there muſt be a greater communication: But conceive, if we ſee one creature have ſo much power in it by its influence upon the dunghil, as to produce ſuch a glorious creature as life, which is the moſt glorious thing that ever God did make. Saint *Auguſtine* ſays, *There is more glory in the life of a flie,*

flie, then in the Sun in the Firmament: Now if the Sun have ſuch power to produce life from a piece of dirt, what power ſhall the influence of an infinite God have upon a glorified ſoul? No marvel though the Scripture ſays, *That eye hath not ſeen, neither ear hath heard, neither hath it entred into the heart of man, to conceive what God hath prepared for them that love him.* Cap. 48.

Thirdly, it is free, as free as the Sun lets out its beams: It is natural to a good thing to communicate, much more for goodneſs it ſelf: certainly, God being goodneſs in the abſtract, his communication muſt needs be free. 3.

Fourthly, it is everlaſting; the letting out of himſelf to the Saints, ſhall preſerve their ſtrength, that he may let out himſelf unto them; as if there were that power in ſome excellent liquor that is let out into a veſſel, not onely to ſweeten it, but perpetually to preſerve it, that it may be letting out it ſelf into it; ſo God does everlaſtingly in communicating himſelf unto his people, preſerve them that he may communicate himſelf. And then the Saints of God do communicate to God in the ſame way that God does to them. They are always worſhipping God immediately, not through ordinances; as they ſhall not receive any thing of God through ordinances, ſo they ſhall not worſhip God through ordinances; but as they receive immediately, ſo they ſhall worſhip God immediately, and their communication ſhall be full: but as they cannot will any eſſential good to God, ſo they cannot communicate any eſſential good, but they ſhall communicate themſelves, and all that they are 4.

Cap. 48. or have to God; or if they were able to make a thouſand worlds, they would make them all for the glory of God; but becauſe that is beyond the power of any creature, therefore they communicate themſelves, and all that they are, or have, or can do to God: as a drop of water is let out into an infinite Ocean, ſo they are let out unto God, as into an infinite Ocean: And then the communication is free, having the divine nature made perfect in them, that do flow to God, when they ſee his divine nature: and this communication ſhall be everlaſting, God letting out himſelf to them, and they letting out themſelves to God: This is the reward of the Righteous, and this is that which *Moſes* had an eye unto, and all Gods people that have an eye beyond the *vail*, behold it with infinite ſoul-ſatisfaction.

4. Fourthly, in communion with God, there is a familiar converſe between God and the Saints: And herein are theſe particulars:

1. Firſt, God manifeſting himſelf in a ſuitable way to the conditions of his people, ſo as it were condeſcending to their condition, that though his Majeſty be infinite, yet it ſhall no way be a terror unto them: Here if a Saint of God ſees but an Angel, he is amazed; but becauſe God would have his people enjoy holy familiarity with himſelf, therefore he will manifeſt himſelf ſo, as though there be an infinite glory, yet there ſhall be no amazement; but that they ſhall be able familiarly to converſe with him, as one friend does with another. The Scripture ſpeaks of the familiar converſe that God hath with his people here, that they are called friends: *Abraham* was called *The friend of God*, and the

Diſciples

Diſciples were called friends, but hereafter the friendſhip ſhall be much more full and ſweet; *Job* ſhall have his deſire, *O that the terror of God may not fall upon me:* Here when God ſpake by himſelf, many of the deareſt of his Saints have been afraid; but when we come to be made partakers of this bleſſed Recompence of reward, all ſuch fear ſhall be done away. Cap. 48.

Again, another thing in familiar converſe, is the mutual opening of themſelves one to another; much is ſaid of Gods opening of himſelf to his people here, *Pſal.* 25.14. *Prov.* 3.32. 1 *Cor.* 2.16. *John* 15. 15. and that is the reaſon why they are brought into the Chamber ſpoken of in *Cant.* 1.4. becauſe their ſecrets are diſcovered; as they ſaid to the King of *Judah*, concerning the Prophet, *The Prophet that is in Iſrael, does reveal whatſoever thou doeſt in thy bed-chamber*, becauſe in them Kings reveal their ſecrets: The myſteries of the Kingdom are revealed to the Saints here, much more in heaven, there are many ſecret things that God hath to tell his people, when they come to have familiarity with him. When a man comes to a woman a ſtranger, he does not tell her his ſecrets; but when ſhe is maryed to him, then he tells her his ſecrets; ſo in heaven, God will reveal his ſecrets, and they ſhall not onely ſee his face, but they ſhall ſee Gods heart. And they ſhall open their hearts to God, for they ſhall have nothing in their hearts that they ſhall be aſhamed of. As the Sun-flower, when the Sun ſhines, the flower is open, but when the Sun is down, it ſhuts: So here when Gods face ſhines, their hearts are open to God, 2.

Cap. 48. but often they loſe the ſhine of Gods face, but in Heaven Gods ſhine ſhall be always upon them, and their hearts ſhall always be open to God.

3. Again, in converſe there is diſcourſing one with another, it is much here, 2 *Cor.* 6. 16. *I will dwell in them, and walk in them:* walks of friends are for diſcourſe, in *Canticles* 7. 5. *The King is held in the Galleries:* Galleries are made for converſe, and walking; ſo the Church is compared to the Galleries in which Chriſt is held: There is converſe with God here, but much more in Heaven.

4. And then in familiarity there is abundance of delight, not onely in one another, but in receiving one from another; when men do converſe, they delight in being receiving, and being uſeful to one onother; ſo God will rejoyce in any thing that they ſhall be able to give him, as they ſhall rejoyce in what God does give them. And the ground of all, is becauſe they live the ſame life of God; as now there cannot be a converſe between plants and beaſts, becauſe they do not live the ſame life; but between one beaſt and another, there may be converſe, becauſe they live the ſame life; and ſo there cannot be converſe between beaſts and men, becauſe they do not live the ſame life; nor between God and man, unleſs they live the ſame life; but there ſhall be a glorious life hereafter, fitting the ſouls of the Saints for converſe with God: no creature is capable of converſe with God, but the rational creature, becauſe no creature can live the life of God, but the rational creature: and the ground of

the converſe that the Saints have with God, is from the near familiarity that God hath with Chriſt. *Zach.* 13. 7. *Awake, O Sword, againſt my Shepherd, and againſt the man that is my fellow*; it is the voice of God concerning Chriſt: now becauſe there is this familiarity between Chriſt and his Father; this is the ground why the Father hath ſuch a ſweet familiar converſe with the Saints. And from all this communion that is between the Saints of God, and God himſelf; hence it is that the Saints are carried to God, as the univerſal latitude of good; it is as natural for the will to will good in general, as it is for the fire to burn, or for the Sun to ſhine; but here is the miſtake, ſome miſtake good, they will good in general, but they look for good in this creature and that creature, or in this luſt or that luſt: but here is the happineſs of the Saints; as it is natural for their wills to will good, ſo it ſhall be as natural for their wills to will God as an univerſal good! this is the bleſſed communion that the Saints ſhall have with God, and this is the accompliſhment and iſſue of all the communion we have with God here.

CHAP. XLIX.

The happineſs of the Saints in their fruition *of God, and their perfect* reſt *in him.*

5. THe fifth thing in the Saints having God to be their portion, is *fruition* of God, enjoyment of God: Gods people ſhall not onely be *in* his *preſence*, and *ſee* him, and have *union* with him, and *communion* with him, but they ſhall have *fruition* and enjoyment of him: The *fruition* of God conſiſts in theſe four things.

1. The firſt is, The reflect act of the ſoul, whereby it comes to know what it hath; it hath a God, and it knows it, by a reflect act; and upon this it is, that there is no creature can be ſaid to enjoy a thing properly, but the rational creature; the beaſts and plants have many things communicated to them, but they have no reflect act to know what they have, this is proper to the rational creature. If one have never ſo great a good, if he were ignorant of it, and did not know it, he could not be ſaid to enjoy it: As one that hath an inheritance given him, if he knows not of it, he is far enough from the enjoyment of it. This will adde much to the happineſs of Gods people, they ſhall be filled with happineſs and glory, filled with God, and they ſhall know all their happineſs: There are many excellencies that other creatures have, but they know not of their excellency; and many of Gods people have abundance of mercy from God, God communicates much to them here, but they cannot be ſaid properly to enjoy it, becauſe they do not know it; but time

time will come, though God lets out himſelf fully, yet he ſhall let out himſelf no further then we ſhall know him. Cap. 49.

Secondly, there is in fruition the having uſe of all; if a man be never ſo rich, and have never ſo great poſſeſſions, if he have not the actual uſe of what he hath, he cannot be ſaid to enjoy them; a man may have right to a thing, and yet for the preſent not enjoy the uſe of it. But now the people of God, as they ſhall have God to be their portion, ſo they ſhall enjoy God fully, to have what uſe they will of all the Attributes of God, and all that is in God: And this is an infinite good and happineſs to the people of God, that they ſhall have as much uſe of Gods infinite wiſdom, of the infinite power of God, and of the infinite mercy of God as they will; and they cannot will it ſo ſoon, but they ſhall have it, nor ſo eaſily, as they may enjoy it: Then we do enjoy the benefit of friendſhip, when one friend ſays to another, Make uſe of all I have as your own, as you will: So God ſhall come to his people, and bid them make uſe of all his riches, and glory, and excellency as they will: Hence it is, that God is not onely the happineſs of his Saints, cauſally or effectually, but he is formally the happineſs of the Saints: He is not cauſally the happineſs of the Saints; that is, That he ſhould cauſe ſome good to come from him to the Saints; but he is formally the happineſs of the Saints, becauſe they have God himſelf to enjoy, and have the uſe of himſelf. The Sun is cauſally great good to the world, it cauſeth the herbs and plants to grow; but it is not formally the good of the creature here below: But God is not onely

2.

Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem, Ber. Serm. de Tripl. Gen. Bon.

Cap. 49. onely cauſually good to the Saints, but formally: God is theirs, to be uſed unto the utmoſt that they are capable of.

3. The third thing in fruition, is to have the ſweet and comfort of all that we do uſe, or elſe we do not enjoy that we have. If a man ſhould have the uſe of his eſtate, and meat, and drink, if he have not the ſweet and comfort of it, he cannot be ſaid to enjoy it; but when the comfort is let out, that the ſoul is ſenſible of it, then he may be ſaid to enjoy it: And hence it is that God is ſaid to give all things to us richly to enjoy, 1 *Tim.* 6.17. There is no creature can give us to enjoy another, another may give a man ſuch and ſuch things in which may be comfort, but he cannot give him comfort in the thing, it *muſt* be God that muſt give to enjoy; no creature can properly give the enjoyment of another, becauſe though it gives the thing, it cannot give the comfort with it, but God gives the thing, and he gives the comfort with it, and ſo a man is ſaid to enjoy it.

4. Fourthly, it is ſuch an enjoyment, as the having of it does perfect that which does enjoy it, and by that we ſhall underſtand the difference between other creatures attaining to their end, and the rational creature attaining his end; the other creatures, when they attain their end they periſh, ſo as they cannot be ſaid to enjoy their end; the plants and beaſts that God hath made for the uſe of man, when man comes to have the uſe of them, then they come to have their end, but they do not enjoy their end, becauſe in having their end, they are deſtroyed, but the rational creature, when he comes to have his end, then

then he comes to have the higheſt perfection; and ſo he may be ſaid to enjoy it, becauſe when he comes to have his end, he is made the more perfect; ſo take theſe four together, and you may know what I mean by fruition of God: and that is the fifth particular. Cap. 49.

6. The ſixth particular, in having God to be their portion, is the *Reſt* that the ſoul hath in God: The term of all motion is reſt, every thing that moves, moves that it may have reſt: Now here in this world the creature is altogether in motion, and eſpecially man, becauſe he is not here in his proper place; every thing moves to its center, till it comes to its place, *Pſal.* 38. 10. *My heart panteth*; the word in the Original ſignifies, ſuch a kinde of motion, running up and down, as Merchants run up and down, from one Countrey to another; and it is obſervable, there is the two laſt radical letters double; and that is to note, That it is more then an ordinary ſtirring and motion of the ſpirit, becauſe it is not come to its reſt; but when the ſoul comes to the term unto which it moves, then it comes to have reſt. God hath let out good things to other creatures, and they never return back again directly to him; but the good that God lets out to mankinde, and to his people, it returns back again to God: The Saints are made by God, and they come and return to the firſt fountain from whence they came, whereas other creatures do not: As the wicked, they come from God, but do not return to God again as their reſt: And therefore it is an expreſſion of *Jeremy*, Thoſe that ſeek onely after the ſatisfying of their ſenſes, they go out from God like unto rivers that run from the 6. מחרחר

Cap. 49. the fountain, but there is no regreſs of them, they do not return back again; but the godly come from God, and have their returns back again unto God, unto their fountain, there to reſt, and to have their happineſs, *Pſal.* 12. 9. *The wicked walk on every ſide*; the wicked move up and down in a circle, but never unto the center, onely keep their round from one creature to another, but never have any direct motion unto God, to come to him as their center, and ſo to finde true reſt in him: *Return, O my ſoul, unto thy reſt, Pſal.* 116. 7. The word tranſlated *Reſt*, is in the plural number, *Return, O my ſoul, unto thy reſts*: God is the reſt of the ſouls of the Saints. Reſt and glory ſeldom meets in this world; they who are in glory have not the quieteſt life, and they who have moſt reſt, are furtheſt off from being glorious: *Iſſachars* condition likes ſome, *Gen.* 49. 14. Reſt was good to him, though under burthens, and

to the earth, it cauſeth earthquakes, it moves there with that violence, that it ſhakes the whole earth, that it may come to its proper place, becauſe it hath no other good but that. Then I would reaſon thus; If thoſe creatures that have no other good, but onely to be in their proper place, if they be out, to get that good ſhall move with ſuch violence; then conſidering what a good mans ſoul is capable of, if he have not obtained that good, with what violence ſhould he move? how ſhould the kingdom of heaven ſuffer violence? how ſhould we work toward God, who is our proper place and center, in whom is ſo much good? But there are other creatures that have an higher good then being in their place; as the plants have a Vegetative place, and therefore they grow to it; and if they have attained that there, they reſt; then the ſenſitive creature hath an higher good, and that moves till it hath got its end; namely, to all things that are agreeable to ſenſe, and they go no further. The rational creature looks to that which is ſuitable to reaſon. And where there is grace, grace looks to attain that which is the proper perfection of the life of grace, and there it reſts, and never elſe: Therefore it is the expreſſion of an Ancient: O Lord, thou haſt made us for thee, and our hearts are unquiet till they come to enjoy thee; and when the ſoul comes to reſt in God, that is glorious, and that is the Saints happineſs to attain the end of their motion, and the more glorious is the reſt, when the end is attained: and the glory of the end may be diſcovered much, by the glory of the means that tend to it: As if a man will beſtow a great deal of Coſt and Charges to get his Health, then

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Domine feciſti nos pro te, & inquietum eſt cor noſtrum donec veniat ad te. Auguſt.

Cap. 49. then he accounts health worth all thoſe charges; and the greater charges are laid out for health, argues his greater eſteem of it; and ſo if a man be at great charge about a Voyage, it is becauſe he accounts much of the excellency of the end of his Voyage: and if this be ſo, how excellent is the end of Gods people, if we conſider the moſt glorious means that are uſed to attain this end and reſt? as namely, the work of God in ſending the ſecond perſon in the Trinity to take mans nature upon him; and all the works of God in Election, in Redemption, in Adoption, in Juſtification, in Sanctification; yea, all the works of God in creation, in providence, the deſigning the Holy Ghoſt to that office he is deſigned to, and all the Ordinances of God; look what precioufneſs is in all theſe works of God and means, it ſets out unto us the precioufneſs, and excellency, and glory that there is in the laſt end, whereunto Gods people ſhall attain, and that reſt they ſhall have.

7. The ſeventh and laſt thing in having God to be their portion, is *the enjoyment of* themſelves in *God*: as they ſhall enjoy *God*, and God in *themſelves*; ſo they ſhall enjoy themſelves *in* God, living in God continually: the fiſh does not more truly live in the water, and move in the water, then the ſouls of the Saints ſhall live in God, and move in God: *Col.* 3. 3. *Your life is hid with Chriſt in God*: the life of Saints here is an hidden life, and it is hidden in God, but then it ſhall be a revealed life, and revealed in God, and enjoyed in God. Hence is that Phraſe, *Enter into your maſters joy*; that *enters not into you*, but *you muſt enter into it*: it is your *maſters joy*, not onely that joy that your maſter *gives*, but the ſame joy your

your maſter hath, that you ſhall enter into and live in. It is ſaid of Saint *John*, in *Rev.* 1. that he was on the Lords day in the Spirit; it is not ſaid that the Spirit was in him, but it is ſaid, he was in the Spirit; that was as a beginning of the glorious condition of the Saints of God, that they ſhall be in the Spirit of God, not onely God in them, but they in God, as a drop of water in the Sea, ſwallowed up in it. Put a drop of wine into the Sea, it is changed into the nature of the Sea; and ſo though we cannot be changed into the Divine Nature, yet we ſhall be ſwallowed up in God, ſo as we ſhal not any further minde our ſelves, our own good as a created thing, nor our ſelves as creatures, but altogether God: our mindes ſhall be ſo wholly upon God, as if they were wholly emptyed of any created good, and had nothing to do but with an increated good; it ſhall not will any thing to it ſelf, nor to any other creature, but all to God, and ſo wholly taken upon with God, and upon that ground, becauſe they have that likeneſs unto God, and partake of the Divine Nature: Here we do good to others, becauſe of their likeneſs to our ſelves; But the Saints ſhall will all good to God, not becauſe God is like them, but becauſe they are like to God, ſo that they ſhall love themſelves for God. Cap. 49.

There are three degrees of love to God, loving of God for *our ſelves*, and loving God for *himſelf*, and loving our ſelves *for God*: the one is but a *natural* love, the ſecond is a *gracious* love, the third is a love of the *glorified* Saints: *Firſt*, to love God for *our ſelves*, ſo an hypocrite may love God, becauſe he hath gifts and many bleſſings from God, this The diſcovery of our *love* to God.

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this is but a natural love. But *grace* goes further then nature, that is to love God for himſelf; though we ſhould never have any thing, yet if we be gracious, we love God for *himſelf*: but the glorified Saints go further then grace, and that is to love themſelves for God, whereas heretofore we did onely love God for *our ſelves*, or for *himſelf*, now we come to love our ſelves *for God*: and in this kinde of love of God, and enjoyment of our ſelves in him, the ſoul ſhall be raviſhed with God, and be in a kinde of extaſie eternally.

Now there is a twofold extaſie, one that is through the weakneſs of the inferior faculties of the ſoul; when the minde of a man is taken up about an high object ſeriouſly, the other faculties being weak they fail, and ſo men come to be in a trance and extaſie; many have had great joy, that they have even dyed with it; the heart hath ſo dilated it ſelf, as the vital ſpirits have flown out. But there is an extaſie comes from the excellency of the object, that the minde is buſied about, but without any wearineſs of any inferior faculty. If then we put all together, that hath been ſaid about God, and the enjoyment of God, and having God to be the portion of the Saints, you ſee the principal part of Heaven, and the ſpiritual part of the glory of the Saints. Here is *faith* called for, and why ſhould not our faith go beyond *reaſon* to rectifie reaſon, as reaſon rectifies ſenſe? theſe things be high, and great myſteries. When as *reaſon* ſays, *How can this be?* as when Chriſt was ſpeaking of the new birth, ſays *Nicodemus*, *How can this be?* let but *faith* get as far above *reaſon*, as reaſon hath got above *ſenſe*, and we may eaſily ſee how they can be by *ſenſe*.

Spiritual *extaſie*, how diſcerned.

If

If a man look up to the Firmament, and ſee the *Sun* ſhine, he would think it were little bigger then a Buſhel, or the like, now reaſon will tell men otherwiſe; reaſon that tells men that this creature, that appears to be but in this bigneſs, it is many hundred times bigger then the Earth; now if reaſon can rectifie ſenſe ſo far, Why ſhould not faith go beyond reaſon as far? Now reaſon will tell us of much happineſs that may be had: We may conceive by reaſon, by underſtanding, that the rational creature is capable of abundance of glory: but when you hear things delivered by the word, which are more then reaſon can conceive, let us get *faith* to rectifie *reaſon*, and we ſhall not call thoſe truths into queſtion, and yet know that our glory will be beyond our faith, as our faith is beyond our reaſon. Cap. 49.

Here you may ſee that moſt people in the world miſtake Heaven, and look at Heaven in a ſenſual maner: when we ſpeak of Heaven, where have we a man or woman that looks at Heaven, in theſe ſpiritual excellencies, about enjoying God in this maner? As the *Jews* looked for a carnal *Meſſiah*, whoſe Kingdom ſhould be in the earth, and whoſe glory ſhould be external, not conſidering the Spiritual Kingdom of Chriſt: ſo moſt in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to Heaven with a right eye, in a right maner, to look at the ſpiritual part, and ſpiritual excellency in Heaven. But that which makes people to call theſe things in queſtion, is; firſt, becauſe they are not acquainted with God, but are ſenſual, their hearts are ac- The great miſtake of Heaven, & whence it ariſes.

Cap. 49. quainted with nothing but ſenſual and earthly things, and therefore their hearts are not raiſed to theſe things, but they look at them as notions; but that ſoul that is acquainted with God, and the counſels of God, and knows the minde of God, that ſoul can know how to ſavor theſe things, and know the
2. reality of them. Again, another reaſon why theſe things are above the reach of moſt people, is, becauſe they are not acquainted with the myſteries of the Goſpel, and what in them is revealed concerning mankinde: If we were acquainted with the myſteries of the Goſpel, we would not think theſe things ſtrange
3. that are revealed. Thirdly, becauſe mens hearts are not enlarged with Gods image for the preſent, *therefore* they cannot ſavor any thing, but that which
4. hath ſome ſavor of the creature. Fourthly, becauſe they are not acquainted with the *firſt-fruits* of Heaven; whereas thoſe that are godly, have ſome beginnings of eternal life wrought in them here, and upon that, theſe things are not ſo ſtrange to them, their hearts can cloſe with them, and ſuck out abundance of comfort from them. And thus we have finiſhed the fourth thing of the reward, namely, To have God for their portion.

CHAP.

CHAP. L.

The Saints happineſs in Communion with Chriſt.

NOw the fifth particular in the reward of the Saints, is the communion that they ſhall have with Jeſus Chriſt, *God* and *Man*: there are divers things in which the happineſs of the Saints conſiſts in having communion with Chriſt, *God* and *Man*. It was one of Saint *Auguſtines* three wiſhes, *To ſee Chriſt in the fleſh*: It would be a great delight to you to ſee Chriſt in the fleſh. Many make much of the Picture of Chriſt, and if they had it right, they would make more of it; but if Chriſt ſhould come to any of your houſes, as he did when he lived upon the Earth, in his mean condition, would it not greatly delight you? but when we come to enjoy communion with Chriſt in Heaven, it will be another maner of communion, then that upon Earth: We accounted the Apoſtles bleſſed men, that lived with Chriſt upon the Earth; what a bleſſed condition will it be, to live with Chriſt in Heaven? If there were ſuch vertue in Chriſt upon Earth, that there came ſuch vertue *from the hem of his garment*, what glory will there be in Chriſt, in his full glory? If Chriſt were ſo glorious when he was in his transfiguration, how glorious is he, being glorified before men and Angels eternally in Heaven, *With the glory that he had with his Father, before the beginning of the World*! If there was ſo much vertue in the Apoſtles of Chriſt, in regard of the reference they had to Chriſt, as from the ſhadow of *Peter*, and the Napkins that were taken from *Pauls* 5. Joh. 17.

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Pauls body, there was ſuch power as to heal diſeaſes, what vertue muſt needs come from Chriſt, when we ſhall come to enjoy him, when we come to ſee Chriſt that was the author of all our good? We read of the poor Cripple, when he was healed by the two Diſciples, he ran and catched hold on them, and was loth to go from them, who had been the inſtruments of ſo great good to him; but for the Saints to come and be with Chriſt, who hath been the inſtrument of ſo great good to them, as Chriſt hath been, what an infinite happineſs will this be? we read of many that would go long journeys, to ſee thoſe men that had any excellency in them; as ſome would go from the utmoſt parts of *Greece* to *Rome*, to ſee *Livie*, *Themiſtocles*: to ſee Chriſt then, in whom is ſo much excellency, will be glorious. And then to have communion with him: it is he in whom God the Father takes full ſatisfaction, ſurely he muſt be the full ſatisfaction of the Saints: this is that which Chriſt prays for; Firſt, he prays for his *own glory*, and then he prays for the Diſciples, and all Believers, *That they might be with him to ſee his glory*.

O to ſee the Lord Jeſus glorified as he ſhall be glorified, muſt be a glorious thing! As to ſee his glory in regard of the luſtre of his Divinity, through his humanity; when Chriſt pleaſed to let out any luſtre of his Divinity, through his humanity here, men were not able to bear it; as thoſe that came to apprehend him, when he ſaid, *I am he*, they fell down backward: now in Heaven the luſtre of Chriſts Divinity, ſhall ſhine mightily through his humanity; ſo in him our bodily eyes ſhall come to

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ſee God as much as it is poſſible for any creature to ſee him; becauſe God ſhall be let out through the humanity of Chriſt, as much as it is poſſible for the Divinity to appear in any corporeal ſubſtance, or in any creature: *We ſhall ſee him with theſe our eyes*, as *Iob* ſays. We ſhall ſee how the power of an infinite God can convey the luſtre of a Deity into a creature. Certainly, Angels and men will be continually viewing of Chriſt, he ſhall come to be admired of the Saints, he ſhall be admired at the day of Judgement in the Saints, but in Heaven they ſhall ſee ſuch excellency in Chriſt, *God* and *Man*, as they ſhall be admiring at him to all eternity, as much as they did at the firſt moment; here if we ſee any thing that is excellent, we admire at firſt, but after a while we do not ſo: but there will be ſo much excellency in Chriſt, as we ſhall ſo admire at it, to all eternity, as we did at the firſt moment; for there ſhall be no abatement of our being taken with the glory of the ſight of Chriſt. *Bleſſed are your eyes*, ſays Chriſt, *that ſee thoſe things you ſee*; and *bleſſed are your ears that hear thoſe things you hear*: It is a bleſſed thing to ſee the things we may ſee here; but to ſee the Divinity ſhine through the humanity, this will be a great bleſſing.

And we ſhall ſee him in the glory that the Father will put upon him; Certainly, God will put an infinite glory upon his Son, becauſe the Lord was ſo infinitely well pleaſed with the ſatisfaction of his Son: Becauſe he ſubjected himſelf to the death of the Croſs, therefore *He hath given him a name above all names*. And we ſhall ſee the glory of Chriſt, when all the Angels ſhall be worſhipping of him, and all the Saints ſhall be ſinging with Praiſes and

Hallalujahs to him. And this ſhall be the buſineſs in Heaven, eternally to be admiring Chriſt, and praiſing God for Chriſt. And then we ſhall ſee him in his glory triumphing over all his enemies, in bringing them down; and in his glory when he ſhall have brought to perfection that great work that he did undertake: Now to ſee Chriſt thus glorified, and for us to enjoy communion with Chriſt thus in his glory, this will be a glorious reward for Gods people. This glory of Chriſt, will be made the glory of the Saints: as a *Queen* that ſees the Prince in his glory, ſhe delights in it, becauſe it is her glory: and ſo the *Church*, when ſhe ſhall ſee Chriſt her husband in his glory, ſhe ſhall rejoyce in it, becauſe ſhe looks upon it as her own, I ſpeak of the Triumphant *Church*: The Angels ſhall admire at it; O that *theſe* poor worms ſhould be raiſed from this low eſtate to ſuch a glorious condition! they pry into the myſtery of Salvation. Then the love of Chriſt ſhall be enflamed to his people, that love which cauſed him to plead with God for his people from all eternity, that cauſed him to undertake this great work for his people; from this love, there will be moſt glorious embracements. If at one ſalutation of the mother of our Lord, *John Baptiſt* ſprings in the Womb for joy, how ſhall the heart of a glorified Saint ſpring at the glorious embracements of Chriſt himſelf, when he is in his glory? And when we ſhall be in ſuch a condition as we ſhall be fitted for communion with him, we ſhall be able to underſtand Chriſt in another way; we ſhall know the hypoſtatical union of his two natures, and know Chriſt fully, and be fitter to entertain the manifeſtation of his

his love, whereas here we are not able to entertain much; Chriſt looks through the latteſs, and we have but ſome few drops of his love, but then when his love ſhall be enflamed and fully let out, we ſhall be fitted for it. Cap. 50.

And it ſhall be ſuch a communion with Chriſt, as we ſhall never leave, *but follow the Lamb whereſoever he goes*: There ſhall be no moment to all eternity, wherein Chriſt ſhall be out of the ſight of ſo many thouſand thouſands of Saints: And though that Text in the *Revelations* be meant of the Church in this world, and the following of Chriſt whereſoever he goeth *here*, following of him in the ordinances; but if it be an happineſs here *to follow the Lamb whereſoever he goes*, much more in heaven: You that are willing to ſuffer any thing, to follow the *Lamb* in his ordinances here, know there is enough to pay for all, you ſhall be always following the *Lamb* in heaven, and you ſhall always be in the company of Chriſt; and this is the fifth particular, namely, *The communion that the ſouls of Gods people ſhall have with Chriſt*. There are yet two things to be opened in this branch, to ſhew what the recompence of reward of Gods people is; and they are the enjoyment of communion with the Angels and Saints, and the keeping a perpetual Sabbath in Heaven. Rev. 14.4.

The enjoyment of communion with the Angels and Saints: The Angels and Saints are joyned together under one head; the *Angels* rejoyce here in being *miniſtring ſpirits unto the Saints*; O what rejoycing will there be then in communion with them! the Saints of God ſhall enjoy communion 6.

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with the Angels in a familiar way, they ſhall be fitted for communion with God and Chriſt himſelf, much more fitted for communion with Angels; yea, the Angels ſhall account it part of their happineſs to have communion with the Saints: The ſight of an Angel to us now in the fleſh, though he comes to bring good tidings, is a great amazement; but then the ſight of the Angels ſhall be no amazement, but we ſhall look upon them as our fellow creatures, to have communion with them, *Heb.* 12. 23. *Ye are come unto Mount Sion, and to the City of the living God, the heavenly Jeruſalem, and to the company of innumerable Angels:* This is ſpoken of the priviledge of the *Goſpel*; before by the *Law* there was nothing but terror, that made *Moſes* to fear and quake; now we are not to come to Mount *Sinai*, but to Mount *Zion*, and unto *the City of the living God:* Before, without Chriſt we were vagabonds, wandring up and down in the wilderneſs of the Word, but by Chriſt we are gathered unto the City of the living God, and the heavenly *Jeruſalem*; there were nothing but troubles before, but now they are gathered to *Jeruſalem* into peace, and to an innumerable company of Angels: Before the Angels were as Gods Hoſt, ready to revenge the quarrel of God upon us, but now we are come to the innumerable company of Angels, who are miniſtring ſpirits to us here, and we ſhall enjoy communion with them: The Angels are full of wiſdom, and therefore when the Scripture would ſet forth the excellency of wiſdom, it ſets it forth by the wiſdom of the Angels. Doctor *Taylor* the *Martyr*, rejoyced that he came into priſon with

Maſter

Maſter *Bradford*, that *Angel Bradford*, though he was but one that had the *likeneſs* of an Angel, and in priſon, yet he rejoyced in being with him: What rejoycing will there be to be with all the Angels that are Angels *indeed*, and that in our Fathers houſe? The way and maner of the converſe of Saints with Angels is very obſcure; how ſpirits do converſe one with another, we know but little; we converſe one with another by ſpeaking, there can be no ſuch way of converſe with Spirits. The Schoolmen ſay, By the act of their wills, they come to make known what is in their mindes, but we ſhall know more of the maner of converſe with them afterwards. Cap. 51.

Chap. LI.

The happineſs of enjoying communion with the Saints *in glory.*

But it is more familiar to us, to know our excellency in the converſe with the Saints, *Heb.* 12. 23. *To the general Aſſembly, and Church of the firſt-born, which are written in heaven, &c.* To enjoy communion with the Saints here is ſweet, to enjoy communion with all the Saints, with all the *Patriarchs*, *Abraham*, *Iſaac* and *Iacob*, and *Moſes*, and *Aaron*, and *Ioſhua*, and all the good *Prophets*, and the good *Kings*, and all *Martyrs*, and Worthies of the Lord: If to have communion with one or two be ſweet, then to have communion with all at once muſt needs be ſweet; it is worth the enduring much to

Cap. 51. *Iuſti diligunt Deum pluſquam ſeipſos, & invicem tanquam ſeipſos & Deus illos pluſquam illi ſeipſos, quia illi illum, & ſe, & invicem per illum, & ille ſe & illos per ſeipſum,* Anſelm. in proſol. c. 25.

own, and therefore there ſhall not be any want of glory to any; ſays *Anſelm, Every Saint ſhall love God above himſelf, and love one another as himſelf, and God ſhall love them all, more then they either love themſelves or one another*; and he gives the reaſon of it, ſays he, *They love both themſelves and one another for God, and by God, and God loves himſelf and them for himſelf, and by himſelf*; and therefore as they ſhall love God above themſelves, ſo they ſhall love one another like themſelves, and rejoyce in the happineſs of another, as in their own happineſs: Now what an heaven upon earth is it to have brethren live together in unity? if it be in family communion, or in Church communion, to have entire love without any breaches, this is a bleſſing; but howſoever, while we are in this world, there will be breaches, yet there is an heavenly *Jeruſalem* coming, where we ſhall live without breaches.

And then likewiſe to have communion one with another always in holy exerciſes: To have communion one with another in our civil converſe, to eat, and drink at one anothers tables, and in recreating our ſelves, this is ſweet; but communion in holy ordinances, and holy duties, that is ſweeteſt. Men love communion and ſociety here, that they may play together, and eat and drink together; indeed, if it be in a moderate Chriſtian way, there may be ſome delight in it; but know, it is an evident ſign of a carnal heart, when as thy chief affections ſhall be let out in the exerciſing thy ſelf that way: If the chief joy of your hearts be not in exerciſing your ſelves in holy duties, your hearts are carnal: There is a great deal of difference between that day, in which

which a company of gracious men have communion with one another in recreating themſelves, and that day wherein they ſhall have communion with one another in exerciſing themſelves in holy ordinances, in praying together, and hearing the Word together; and therefore examine whether you finde a day of communion with Gods people in holy exerciſes, better then a day of communion in outward ſociety. Cap. 51.

Again, it is ſuch a communion as we ſhall never part with, ſuch a communion as we ſhall always enjoy: Here we have communion, but it is often darkned, becauſe we are often in our dumps, and many times there is an occaſion of ſorrow given; but to have communion where there ſhall be always joy, continual being at the feaſt, the ſupper of the Lamb, that muſt needs be ſweet. Therefore that Text you have of *Lazarus* in *Abrahams* boſom, ſets out the continual feaſt of the Lamb that the Saints ſhall have, becauſe that was the maner of the *Jews* feaſting, to lean in the boſom of one another; and therefore *John* when he ſate to eat with Chriſt, he leaned in his boſom, noting that the Saints ſhall be always as the children of the Bride-Chamber: There is a queſtion made by ſome, of the knowing of one ano-another in heaven. It is reported of *Luther*, the night before he dyed, he was reaſonable well, and ſate with his friends at the Table, and the matter of their diſcourſe was, Whether they ſhould know one another in heaven or no, whether the father ſhould know the childe, or the childe the father? *Luther* held it affirmatively; and this was one reaſon he gave, As it was [illegible] *Adam*, as ſoon as he ſaw *Eve*, he knew what *Eve* 7.

Cap. 51.

Eve was, not by diſcourſe, but by the Spirit of God, telling him what ſhe was; and ſo we being filled with the Spirit of God, we ſhall come to know one another, we ſhall ſit down with *Abraham*, *Iſaac* and *Iacob*; we ſhall have communion with them, not onely as godly men, but as with *Abraham*, *Iſaac* and *Jacob*, and if with them, why not with others? This we have in Scripture, that ſpiritual relations ſhall adde much to the glory of the people of God in Heaven, though natural relations ſhall be taken away; as the *Father*, if he know the childe, there ſhall not be that natural affection to the childe as is now; yet the Scripture ſeems to ſpeak of ſpiritual relations, that they ſhall continue even in Heaven for the glory of the Saints; and therefore St. *Paul* ſays to the *Philippians*, *You are our crown, and our rejoycing in the day of Chriſt*: It ſhall be known, who were converted by ſuch a Miniſtery, and it ſhall be a crown to a Miniſter, that ſuch were converted, and edified, and built up by him.

But we need not trouble our ſelves about this queſtion, becauſe we have one thing that will ſatisfie us, about all queſtions that are not clear: Either we ſhall have all that happineſs we do think in our thoughts, or can think, or elſe we ſhall have that (we being our own judges and chooſers) that ſhall be as good or better: ſo that if a Parent thinks what an happineſs were it for me to ſee my childe in heaven; and the childe ſhall think, what an happineſs were it for me to ſee my Parents in Heaven, you think ſo here: We gueſs at things thus childiſhly, but yet either this ſhall be, or that which is as good or better then this. As ſuppoſe I ſhould think, how glad

ſhould

ſhould I be if ſuch a one would give me a ſhilling, if after I come to know he will give me this, or a Twenty ſhilling piece, I do not trouble my ſelf to know whether he will give me a ſhilling or no. And ſo much for *Communion with the Angels and Saints.* Cap. 52.

CHAP. LII.

The happineſs of Gods people in the Perpetual Sabbath *that they ſhall enjoy.*

NOw the laſt thing in the Explication is, to ſhew wherein the happineſs of the Saints conſiſts, is that *Perpetual Sabbath* that they ſhall keep with God, whereof *this* Sabbath is but a Type, *Heb.*4.9. *Sabbaths* here are comfortable, and we have felt ſome ſweet, and ſome comfort in ſome Sabbaths; but take all the comfort that ever you had in all the Sabbaths you have had *here*, and put all into one, that would be a comfortable Sabbath; but that perpetual Sabbath that ſhall be hereafter, will be the accompliſhment of all thoſe Sabbaths, and that will be ſweet. Now I ſhall expreſs my ſelf in theſe ſix or ſeven particulars, to ſhew the happineſs of Gods people in that perpetual Sabbath. 7.

First, they ſhall be exerciſed in the higheſt employments that any creature can be exerciſed in, or that they are capable to be exerciſed in: The happineſs of a creature conſiſts much in that which it is exerciſed in; as there is a great deal of difference between 1.

Cap. 52. between the happineſs of a Noble-man in Court, and the happineſs of one that is employed onely in cleanſing channels, and the meaneſt employment that is, becauſe their exerciſe is different; the one is exerciſed about buſineſs that concerns a King, and a *State*, and the other is imployed about mean things; therefore according as the exerciſe is, that any creature is raiſed to, ſo is the dignity and excellency of that creature: Now we are exerciſed in mean things here, in compariſon of what we ſhall be hereafter, and yet our buſineſs here in making proviſion for the fleſh, in getting meat, and drink, and clothes, and money, is ſweet; but though out of obedience to God, we ought to go on comfortably in our callings and places wherein *God hath* ſet us, becauſe God calls us to theſe low mean things, yet we are to account them a mean condition, in regard of that which our natures are capable of, it is but a ſore travel that is laid upon man, and this ſhall not ſatisfie us, as if we were capable of no higher things; but when we ſhall be raiſed to be buſied about the higheſt employments that a created ſubſtance is capable to be buſied about, *that* muſt be
Pſa. 145. 6 comfortable; as the *Pſalmiſt* ſpeaks, *The high praiſes of God ſhall be in their mouthes*: They ſhall be always buſied in the high contemplations of God, and of the Trinity; and they ſhall be always *ſinging praiſes to God, and to him that ſits upon the throne*, and to every Verſe of the Song that they ſhall ſing to the *Lamb*, there ſhall be a *Selah* put to it; it muſt be *glorious*, becauſe this is the higheſt glory that God hath, not onely from his works here, but from all the counſels of his wiſdom about the great myſtery of

Redemption,

redemption, from all his works in Heaven, and the higheſt glory, that he hath from all the communications of himſelf to the Saints in Heaven, in his praiſes that they ſhall be exerciſed in: all the happineſs that we have from God here, is a way of ſubſerviency unto the actual praiſing of God; there whatſoever God communicates to his creature, the top of all is not that the creature ſhould have it, but that it ſhould reflect the praiſe of all upon God. The end of all that God does in the world is his glory that he ſhall have in Heaven, and the end of all he does in Heaven, is the actual working of the ſouls of his Saints upon himſelf. Cap. 52.

Secondly, the happineſs of the *perpetual Sabbath*, may be expreſſed in this, in that the ſouls of Gods people ſhall be always up, and fit for theſe high works: God calls us many times to moſt excellent things, to be exerciſed about himſelf, but our hearts are not fit for theſe exerciſes; ſometimes we finde our hearts enlarged, and when our hearts are up, we take delight in holy exerciſes; but at other times, how hardly are we drawn to them? and we are weary in obedience, and count it a ſlavery, thoſe exerciſes are heavy to us; but there is a time coming, when our hearts ſhall be always up, never to ſeek, but ſhall be always upon the higheſt pin, enflamed with heat continually: as it is an heavy curſe for a mans heart to be ſuitable and fitted for temptation, when a temptation ſhall come; ſo it is a wonderful bleſſing to be fitted for any holy employment, when we are called to it; this there ſhal be always in the Saints in heaven, in keeping this their perpetual Sabbath. It is reported of *Anſelm*, as he was walking out of his houſe, 2.

Cap. 52. he ſaw a bird, that was fluttering to fly up, and could not get up, but fell down, and looking upon it wiſhly, he ſaw a ſtring tyed to the leg, and a ſtone at the end; upon this his heart broke, and he bemoaned himſelf, *This is my condition*, ſays he, *though ſometimes I would fain get up in holy exerciſes with God, O but this burthen of ſin, and weight of ſin, is like a ſtone, and preſſes me down, when I am got up a little way, I am pull'd down again, my heart is ſeldom fitted for holy exerciſes:* So it is with us uſually, though through Gods grace there are ſome wings to move up a little, yet this weight and burthen of ſins preſſes us down, and makes us unfit for holy duties; let us go humbly a while under that ſore burthen, but know we ſhall be freed from it ere long.

3. Thirdly, the happineſs of the *Sabbath* conſiſts in this, there ſhall be no intermiſſion, but they ſhall continue

there we ſhall not need fear wearineſs in our ſelves, or any others. Cap. 52.

Again, we ſhall ſee nothing elſe done by no body elſe: Here we get together, and *ſing*, and *pray*, and *hear* the Word, and this is comfortable; but we ſee the Sabbath broken by *others*, and that damps our hearts; but there is a Sabbath coming ſhall be ſo kept, as we ſhall ſee none break it, but every one we have to deal withal ſhall keep it: But yet by the way, it is better in a place where it is not altogether ſo well kept, and is in a riſing way, then in a place where it is better kept for the preſent, but is in a declining way; but though it be a grief to us to ſee the Sabbath broken, yet know, there is a Sabbath coming that we ſhall keep, and none ſhall break it. 5.

Again, the happineſs of the *Sabbath* conſiſts in this, to keep this Sabbath in theſe high exerciſes, when ſo many thouſands ſhall be yelling and roaring under the wrath of an infinite God; they ſhall conſider, we are now in the preſence of God, keeping a Sabbath unto him, as the children of the Bride-chamber, ſinging ſongs of triumph to him that ſits upon the throne for ever; whereas others are caſt out from God, and are roaring and yelling under the burthen of the wrath of an infinite God, and that might have been our portion: This addes to the glory of the Saints; and therefore the Scripture hath this expreſſion, *Without ſhall be dogs*: That expreſſion is taken from the maner of the *Iews* marriages, uſually they were in the night, and the Bridegroom and his Bride and their company were taken in with torches and delight into the Bride-chamber, others were *without* without light, & not taken into the chamber: 6.

Cap. 52. ſo in Heaven, ſome ſhall be taken to be exerciſed in theſe glorious things, and others are caſt out: as would it not adde much to ones happineſs, to think thus with ones ſelf; I am now going into a place where I ſhall have abundance of mirth and joy with my friends; and others in the mean time lie in the cold, ſtarving in the dungeon, and I might *have* been there as well as they: if a man ſhould go along with the *King* in triumph, and be at the right hand of the King in glory, and as he goes by, he ſhould hear a company of poor wretches out of a dungeon, crying, yelling, this ſets out his glory: ſo to be at that time, thus exerciſed in thoſe heavenly employments, when as others ſhall be curſing themſelves, and the time that they were born, and blaſpheme the name of God: it is a comfort to a company of gracious hearts when they are got together in holy exer-

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Marcellus a godly man, being caſt into a ſtinking place, he did make that his Temple to God, and perfumed it with his prayers, and after the Chriſtians built a Temple in that place; and ſo we may make a filthy dungeon a Temple; but if it be comfortable to be exerciſed in holy duties in the moſt filthy and vile places, much more comfortable ſhall it be when we come to Heaven, in our Fathers houſe. In *Rev.* 15. we read of thoſe that ſung the ſong of *Moſes*, they ſtood upon the ſea of glaſs mingled with fire; to ſing the ſong of *Moſes*, though it be upon the ſea of glaſs, this uncertain life of ours full of trouble, it is comfortable, but to ſing it in our Fathers houſe, will be comfortable indeed; though we do meet with troubles here, yet if we can enjoy the *Sabbath*, we comfort our ſelves, but we ſhall have a better Sabbath then theſe, even a perpetual Sabbath in our Fathers houſe; put theſe together, and you ſhall ſee what this perpetual Sabbath is that Gods people ſhall have in heaven. Now put all together that we have ſaid negatively, comparatively and poſitively, the perfection of their natures, their bodies, and ſouls, and whole perſons; their glory at the day of judgement, their poſſeſſion of heaven, their having God to be their portion, their communion with Chriſt, their communion with the Angels and Saints, and this perpetual Sabbath that they ſhall keep, and do but apprehend what infinite joy muſt flow from all theſe; theſe are as the ſeveral ſtreams of this Paradiſe of God. In *Gen.* 2. we read of *Paradiſe* that God made for *Adam*, and there were four ſtreams that were to water it; this Paradiſe of Heaven have theſe ſeven ſtreams to water it, to make the Saints happy; do

O gaudium ſuper gaudium, gaudium vincens omne gaudium, extra quod non eſt gaudium, Aug Sol c 35.

Cap. 52. The excellency of the Saints joy in heaven.

but conſider what infinite joy muſt flow from all theſe put together; every one does cauſe joy, but put them all together, and the joy that comes from hence is a moſt *pure* joy, and a moſt *ſpiritual* joy, and a *full* joy, and a *divine* joy.

1. *Uſque adeò nulla eſt ſincera voluptas, Solicitumque aliquid lætis intervenit.*

Firſt, *pure*; that is, not onely free from any mixture of ſorrow, but without any thing that ſhould fully it, without any ſin: Here all our pleaſures are mixed.

2.

And *ſpiritual*: If it were to rejoyce in the good that our bodies ſhall have, it were admirable joy, but the joy ſhall not be ſo much in regard of the happineſs of our bodies, but in regard that God is our portion, it ſhall be ſpiritual; yea, the happineſs of our bodies ſhall be ſpiritual and ſupernatural.

3.

And it ſhall be *full*: How full muſt *it needs* be, they ſhall enter into their joy, becauſe the joy cannot enter into them: *We rejoyce in believing with joy unſpeakable and glorious: If the ſeed time be ſo glorious, how glorious will the harveſt be?* ſays *Cyprian*, *They ſhall not taſte, but they ſhall be abundantly ſatisfied with the fatneſs of thy houſe*: The fatneſs of Gods houſe in the world does abundantly ſatisfie the ſouls of Gods people, but the fatneſs of Gods houſe hereafter, how will that ſatisfie them? The people of God ſhall have ſuch objects to rejoyce in, as is the eſſential glory of God, and all the glory that is put upon him by all his creatures, and all the good they have by Gods communication of himſelf to them, and all the glory of one another: Look how many Saints ſhall be in heaven, they ſhall rejoyce in every ones happineſs as in their own; their own happineſs will cauſe joy, but ſo many Saints as ſhall be happy, ſo many times ſhall their joy be double, and therefore

Non guſtabunt, ſed ſatiabuntur & implebuntur.

therefore it muſt be *full* joy: Comfort proceeds from the ſuitableneſs between the faculty and the object; now here is the greateſt ſuitableneſs between the faculty and the object that can be, becauſe here is not onely good in the Concreat, but goodneſs in the Abſtract; and union with goodneſs it ſelf, is more then union with a good thing. Surely the joys of heaven muſt needs be great, becauſe a little taſte of them here that the *Martyrs* have had, hath made exquiſite tortures, grievous and dreadful pains, not onely tolerable, but comfortable. Cap. 52.

And it is *Divine* joy: It may be ſaid to be Divine in three reſpects: Firſt, it comes *from* God: Secondly, it is *in* God: Thirdly, it is *with* God. Firſt, it comes from God, being cauſed *by* the Spirit of God, and that is another maner of joy then the men of the world have. Secondly, it is *in* God, rejoycing in God, and that is other maner of joy then rejoycing in meat and drink: Look what difference there is between the excellency that is in God, and the excellency that there is in meat, and drink, and idle ſports, ſo much difference is between the joy that Gods people have in God, and the joy that wicked men have in the creature: And it is divine, in regard that it is joy *with* God, it is the ſame joy that God himſelf hath; carnal hearts rejoyce one with another in ſenſual things, but God does not rejoyce in thoſe things you rejoyce in, but the Saints in heaven ſhall be exerciſed in the ſame joy that God himſelf hath, and rejoyce in the ſame things that God ſhall rejoyce in; to have the beams of our joy mingle with the beams of Gods joy, and ſo to have Gods joy and ours put into one, that muſt needs be admirable joy. Notwithſtanding this 4. 1. 2. 3.

Cap. 52.

joy of the Saints ſhall be thus glorious, yet the utmoſt happineſs of man conſiſts not in it; though joy be a neceſſary concomitant to mans bleſſedneſs, yet mans bleſſedneſs conſiſts not in it. We do not ſeek the *enjoyment* of God, that we might delight in this enjoyment, but we ſeek *delight* in the enjoyment, becauſe the enjoyment is the greateſt good.

And beſides all this, there are ſome circumſtances that ſerve to ſet out all that I have ſaid yet further, and to make the happineſs of Gods people yet more glorious.

Firſt, it is a prepared happineſs, that happineſs that God hath had his thoughts upon from all eternity, and laid the ground of it from all eternity, God hath been working from all eternity to provide this.

Secondly, in that it comes to the people of God, by ſuch a glorious way, as the purchaſe of Jeſus Chriſt, that I have it, and that I have it by ſuch a glorious way, that will be exceeding comfortable.

Thirdly, that we who are ſo vile, and ſo wretched, and ſo abominable as we are in our ſelves, that we who by nature are but firebrands of hell and fuel for eternal wrath, that we ſhould be raiſed to ſuch a height of happineſs.

Fourthly, that we are ſo few: *Not many wiſe, nor rich, nor noble, but the mean ones of the world*, that there ſhould be ſo many of the world, and the great ones of

Si delectatio ſit ultimus finis, ſi is, cum actus aliquis excitus voluntatis ſit ſecundum quod eſt eſſe ultimus finis, ſed non--- Nam objectum voluntatis eſt finis, ſicut objectum viſus eſt color, ita ut impoſſibile eſt, quòd primum viſibile ſit ipſum videre, quia omne videre eſt alicujus objecti viſibilis, ita impoſſibile eſt quòd primum appetibile quod eſt finis ſit ipſum velle Tho. 1. 2. q. 1. Art. 1. ad ſecund.

Apprehenſio ſenſitiva non attingit ad communem rationem boni, ſed ad aliquod bonum, particulare quod eſt delectabile, & ideo ſecundum appetitum ſenſitivum operationes fiunt propter delectationem, ſed intellectus apprehendit univerſalem rationem boni ad cujus conſequutionem ſequitur delectatio, unde principalius intendit bonum quàm delectationem. Thom. 1. 2. q. 4. Art. ad. 2. ſecund.

the

the world caſt out, and a handful of poor contemptible people ſhould be raiſed to this glory, this is a mighty aggravation of the happineſs of Gods people. Cap. 52.

Fifthly, that this ſhould be a reward for that which we owe in a way of obedience; we owe all our ſervices in a way of obedience to God, and we may ſay, *When we have done all, we are unprofitable Servants*; and that we do, we are bound to do as creatures, and yet that God ſhould reward that which we owe to him in a way of obedience, this aggravates the happineſs of the Saints: as if a Maſter ſhould give his Servant all his eſtate for doing that which he is bound to do: We have more then wages here, then how much more is that we ſhall have hereafter? 5.

Again, that which God is pleaſed to reward, it is but poor mixt ſervice: take our duties at the beſt, they are ſuch as deſerve Hell; there is no one act, but if God ſhould obſerve what is amiſs, you deſerve to be caſt from God for ever for it; now when we rather deſerve that God ſhould caſt us down to Hell, yet that God ſhould reward us with all this glory, what a glorious thing is this? 6.

Again, that the Lord is pleaſed to make this ſure to us: if God had left it to uncertainty, and bidden us work, it might be well with us, and may be he will think of us, this might have been a comfort to us: but that God is pleaſed to binde himſelf thus, and to make all ſure: As if a King ſhould make his Crown & Kingdom ſure to a poor wretch, in the way of reward for a poor ſervice; ſo does God, he makes this glory ours by reward, in a way of Covenant and Teſtament; by Covenant, ſuch a Covenant as he does not only cauſe to be written in his word, but in our hearts, 7.

Cap. 52. hearts; & we have witneſs of this in heaven and eart
three bear witneſs in heaven, and three in earth; a
ſie gives us ſeals to confirm this Covenant, and
confirms it by an Oath, he ſwears by himſelf, b
cauſe there is no greater to ſwear by; and he mak
it ſure by way of Teſtament: Covenant we thi
we may break, but that which is given by Teſtamen
and confirmed by the death of the Teſtator, that
ſure, and thus hath God made it ſure unto us.

8. Again, all things that do befal us in this worl
and all the ways of Gods providence, do but tend
the furtherance of us to our reward, and to the e
creaſe of our reward, and that is the wonderful ha
pineſs of Gods people, this ſhould ſweeten all con
ditions: If I be in a meaner condition then another
yet this is in order to my reward, and this is more the
if I had a Kingdom in the world, if it were not
order to that, but wherſoever I have

the end, and then all this glory ſhall appear; the frame of Heaven and earth does but ſtand till that time, and if that time were come, the frame of Heaven and earth ſhould preſently be diſſolved, and the ways of Gods providence in this world ſhould be at an end, the Heavens and earth groan for this time. It is ſaid of Doctor *Taylor*, when he was near at the ſtake, he fetch'd a leap, and ſaid, *I have but two ſtiles to my Fathers houſe*. We in our way here are as Travellers, ſome ride it may be a little faſter, and get to the Inn firſt, and then another comes a quarter or half an hour after, but it is but a ſhort time in compariſon; he hath promiſed, and he will come quickly, with the glory of his Father, and all the glory of Heaven with him. Cap. 52.

And then this ſhall be after all our troubles: As Painters firſt draw all black, and then the other beautiful colours; ſo all our troubles here are but as the black ground-work, to make our glory the more beautiful hereafter: To ſee land after a long and dangerous voyage, how joyful is it? As the *Trojans*, after they had been wandring a long time in the *Mediterranean* and *Ægean* Seas, as ſoon as they eſpied *Italy*, they cryed out with exulting joys, *Italy*, *Italy*; how much more the Saints after they have paſſed this troubleſom world, and come to Heaven, what acclamations of joy will the heavens ring of? *Heaven*, *Heaven*. 10. *Italiam, Italiã primus conclamat Achates, Italiam ſonii lato clamore ſalutant.*

Laſtly, all theſe things are eternal; this puts an infiniteneſs of worth upon every particular: How was *Haman* puffed up by *Eſthers* inviting of him to one Banquet? How ſhall the hearts of the Saints be taken with that eternal Supper of the Lamb? *Obed-Edom* 11. *Semper erunt, quòd ſunt æternæ gaudia vitæ, Gaudenti quoniam cauſa erit ipſe Deus,* Proſper in Epigram.

Cap. 52. *Edom* was bleſſed in having the Ark but three moneths in his houſe, how bleſſed they who ſhall have Gods not onely gracious but glorious preſence eternally? And ſo I come to the fourth particular, which was propounded in the handling of this point; namely,

4. *Wherein lies the power of the conſideration of the recompence of reward to help a man through ſufferings.* Much hath been ſaid, but more may be ſaid, to ſhew that there is a mighty power in it to enable the heart to ſuffer any thing for God; it is that which hath mightily wrought upon the Saints of God heretofore: That is an obſervable place that we have concerning Chriſts Transfiguration, and Chriſts Agony: when he was transfigured upon the Mount, and his glory was ſhewed, even a glimpſe of the glory of Heaven; Chriſt took with him onely three Diſciples, *Peter*, *James* and *Iohn*; afterward when Chriſt was to come to his Agony, when his ſoul was heavy to death, and he ſweat clods of blood, he onely took thoſe three Diſciples that had ſeen him in his glory, to ſee him in his ſufferings; to ſhew, that thoſe that know what the glory of Chriſt means, thoſe are the fitteſt to joyn with Chriſt in his Agony, and to endure the greateſt ſufferings that they can meet withal. See in *Dan.* 7. there is mention made of a cruel Tyrant that ſhould make War with the Saints, and ſhould perſecute Gods people, that devoured and brake in pieces, yet there were ſome that ſhould bear out all, that ſhould have the Kingdom given them, and God ſhould reward them glorioully; Who are they? at the 22 verſe, *The Saints of the moſt high*: ſo you read it, or, *The*

Saints

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Saints of the higheſt; not onely of the *higheſt God*, but of the *higheſt places*, of the *higheſt things*, they are thoſe to whom the Kingdom ſhall be given, thoſe Saints that did ſee the moſt glorious things of the Kingdom of God, they had the reward, for they held out in ſufferings, but others, whoſe hearts were low in the earth, they did not hold out.

So thoſe that ſhould hold out in the time of *Antichriſt*, and ſhould not worſhip the *Beaſt*, *Rev.* 13.6,7, 8. were ſuch as dwelt in Heaven. He opened his mouth in blaſphemy againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwelt in Heaven: in many places of the *Revelations*, Heaven is taken for the Church of God, and the People of God, and ſo Interpreters take it here: And it was given to him to war with the Saints, and to overcome them: but though he prevailed againſt the Saints to kill them, yet he could not prevail againſt them that dwelt in *Heaven* to worſhip him: but all that dwell upon the *Earth* ſhall worſhip him; all that know no higher good then the Earth, they ſhall follow Antichriſt and worſhip him. Here we ſee the reaſon why people will not endure the ſufferings inflicted by the Beaſt, but follow the Beaſt, & have *his mark either upon their foreheads* openly, or in their hands ſecretly, becauſe they do not apprehend the glory of Heaven; but if they can come to ſee thoſe glorious things of Heaven, though *Antichriſt* do perſecute them, they would not worſhip him: in theſe latter times of the world Antichriſt will prevail to get many to worſhip him, but the ſight of theſe glorious things will keep us we ſhall not worſhip him. In *Rev.* 12. the Church who is compared to a *Woman* that was cloathed with the glory

Cap. 53. glory of the Sun, *ſhe had the Moon, and all ſublunary things under her feet*: When the ſoul is ſeeking after the glory of Heaven, and that is always in its eye, this cauſes it to have the *Moon*, by which is ſignified *all things below* that are ſubject to changes, under its feet. I read of a *Martyr* that was whipped, and almoſt ſcourged to death, and then being led to the execution, he met with his Mother, who being a godly gracious woman, did not fall of tearing her hair, and rending her cloathes as other women uſed to do; but cryed, *Son, Remember eternal life; look up to Heaven, and ſee him that reigns there*: Hence we ſee that *having an eye to the recompence of reward*, does make the heart to chooſe the *Choice of Moſes, To ſuffer affliction with the people of God, and to eſteem the reproach of Chriſt greater riches then the treaſures of Egypt*; you ſee there is a great deal of power and *efficacy* in it, but wherein does this power

pear to be nothing, that muſt needs have a great deal of power to enable the heart to part with any thing in the world in the cauſe of God: thoſe who by the eye of faith are able to behold the reality and certainty of thoſe glorious things, they look upon all things below as poor, mean, ſlight, contemptible things: As we know the glory of the light of the *Sun*, darkens the glory of the light of a candle; the light of a candle is comfortable in the night, in the dark, but when the light of the *Sun* riſeth, that is nothing: So long as the men of the world are in darkneſs, the light and comfort of the creature is a great matter to them; but when God lets the glory of the things of his Kingdom appear to them, then the comfort of the creature is nothing. A Glow-worm gliſters in the dark, but when the day comes, the brightneſs and the gliſtering of the Glow-worm is not ſeen: ſo all the brightneſs and gliſtering of the creature that takes the hearts of men, is gone when God lifts up his light upon them, and ſhews them the greatneſs of his Kingdom. Cap. 53.

And the reaſon why people are ſo hardly brought to ſuffer any thing for God, is becauſe they have ſuch high eſteem of theſe things; that which a man hath high eſteem of, he is loth to part withal; but when a mans heart is taken from them, as there is no longer a high eſteem of them, he is willing to part with them. As Saint *Paul* ſaid, *I am ready not to be bound onely*, but *alſo to dye for the name of the Lord Jeſus*; his life was not dear to him, he accounted it not worth the leaſt degree of glory to God: A gracious heart, as it accounts nothing low in any duty that tends to this glorious reward, ſo it accounts nothing high

Mala vitæ præſentis tanto duriùs animus ſentit, quãto pœnſare bonũ quod ſequitur, negligit. Greg. Moral. l. 10. c. 11.

Cap. 53. high to part with for *the recompence of reward* is a notable paſſage we have of *Joſeph* to his F *Jacob*, *Gen.* 45. 20. *Regard not your ſtuff, fo good of all the Land of Egypt is yours*: It be *Joſeph* thought his Father *Jacob* might t I have many Goods here, and what, ſhall I lea that I have here to go to *Egypt*, into a ſtrange c trey? he might think this might be ſome let t Father; but *Joſeph* calls it all *ſtuff*: you have a of ſtuff and lumber, but let it not grieve yo leave your ſtuff and lumber, all the good of Land of *Egypt* is yours: So God ſays to a gra heart, when it looks upon any thing it ſhould withal, and it is loth to part with it, ſays God, *gard not your ſtuff*, and lumber you have here; *not the good of all the Land of Egypt is yours, bu the good that is in Heaven is yours, and the good*

greater glory diminiſheth that which is leſs. So that we may apply that the Apoſtle ſpeaks concerning the compariſon of the *Goſpel* with the *Law*, to this we are ſpeaking of, 2 *Cor.* 3. 10. That which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth; though there was ſome glory in the adminiſtration of the Law, yet it is no glory in compariſon of that which excelleth: So though there may be glory in the outward comforts of the world, yet there is no glory in compariſon of that glory which excelleth, in compariſon of that glory which hath been opened; and that is the firſt thing. Cap. 53.

Secondly, as the glory of the world is darkned by having reſpect to this glorious *recompence of reward*, ſo all the evils of the world are wonderfully leſſened: You know what the Apoſtle ſays, in *Rom.* 8. 18. *That the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall be revealed in us*: As we uſe to ſay, It is not to be named the ſame day, not to be reckoned with the glory that ſhall be revealed in us: A *Father* upon that place hath a notable gloſs, ſays he, *Sufferings are not to be compared & looked upon, in reſpect, firſt of the puniſhment that we have deſerved, which is paſſed by, and pardoned; and then not to be compared and reckoned with the preſent grace and comfort that Gods people have here*: But then much leſs is to be compared and reckoned with the weight of glory that is to come, that is promiſed to us. And ſo in 2 *Cor.* 4. 17, 18. *While we look at things that are eternal, not temporal, this light affliction*; all is but light, and nothing in compariſon: What is it for one to have a rainy 2.

Non ſunt condignæ paſſiones ad præteritam culpam quæ remittitur ad preſentis conſolationis gratiam quæ immittitur, ad futuram gloriam quæ promittitur. Bern.

Cap. 53. day, who is going to take poſſeſſion of a Crown? there is no man would be much ſenſible of a little cold in his head, if it were uncovered a while to have a Crown of gold put on. I have read of a fooliſh woman that was afraid her Son ſhould get cold by putting off his night-cap to have a Crown ſet upon his head; but no wiſe man would much conſider the cold he ſhould get in his head upon that ground: Great things ſwallow up ſmall things, and great joys will ſwallow up ſmall evils; there is no compariſon between the evil we ſuffer here, and the glory that is to come; What is a drop of vinegar put into an Ocean of ſweet wine? it is not ſo much as taken notice of; here when a man receives a great good, he is not affected with leſſer evils: As for example in *Saul*, when *Saul* had the [redacted] ſome did deſpiſe him, 1 *Samuel* 10.27 [redacted] was not troubled:

in themſelves, and no marvel though theſe men be ſo much troubled at other mens deſpiſing of them. If a Merchant have a Ship come home laden with many thouſand pounds worth of rich Commodities, though his Servant ſhould do ſomething amiſs that day, he would not be froward at it, but paſs it by, becauſe he hath ſuch great profit and good coming in; ſo the evils of the world are nothing in compariſon to that ſoul that knows the great things of the Kingdom of God to be its own. Cap. 53.

Thirdly, there is a mighty deal of power in it; becauſe this reſpect unto the recompence of reward, does ſo much take up the faculties of the ſoul, the intention of the minde being taken up about ſo great an object, other things are not minded in compariſon; and this is the reaſon why thoſe that are in a phrenſie, are inſenſible of what you do unto them; becauſe their mindes are taken up about that which they apprehend ſo ſtrongly, as nothing elſe is minded by them; and if there was any object made known to take up the minde of man, it muſt be ſuch great things as theſe, made certain and real to the ſoul by faith. It is a property peculiar to God, that though he hath many glorious things that he exerciſes his wiſdom about, yet he does minde the leaſt thing, the leaſt creature in the world, as much as if there were nothing elſe to minde; but no creature can do ſo, no creature can minde great things with intention of minde, and yet minde inferior things with any ſtrength of intention too, but if he mindes great things with intention, other things muſt be lightly

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minded. An Eccleſiaſtical Hiſtorian tells us of the Chriſtians they did ſo minde the glory of God, and the glory of Heaven, as that the pains they ſuffered were as in the bodies of other men, and not in their own bodies. It is reported of *Archimides*, who was a great *Mathematician*, that when the City was taken wherein he was, and the Warlike inſtruments of death clattering about his ears, and all was in a tumult, yet he was ſo buſie about drawing his lines, that he did not know there was any danger, and heard no noiſe: If ſuch objects as theſe can take up the intention of the minde, ſo as not to minde other things, then much more ſuch an object as eternal life, and eternal glory and happineſs. And therefore that place is very obſervable, in 2 *Cor.* 4. 16. *We faint not in our ſufferings, becauſe we look not at things that are ſeen, but at things that are not ſeen*: We are ſo intenſe about Heaven, and the glory of God, that we do not give a look at things that are ſeen. So in *Heb.* 11. 15, 16. They were not ſo much as mindeful of that Countrey from whence they came, *becauſe they ſought a Countrey that was better*, and heavenly. It is a notable expreſſion that *Baſil* hath concerning the *Martyrs*, ſays he, *They do not look at the danger they are in, but at the crown*: And again he ſays, *They do not look at the Officers, and Executioners that are whipping of them, but they look to the Angels that are giving acclamations, and that are encouraging of them.* As a carnal heart, a man that mindes earthly things, his minde is ſo taken up about them, becauſe they are an object ſuitable to him; as when all the glory of God, and of Chriſt, and of Heaven is ſet before him, he lets it paſs without any

Periculà non reſpicit Martyr, coronas reſpicit; flagellas non horret præmium numerat; non videt lictores inferiè flagellantes, ſed Angelos ſuperiè acclamantes. Baſ. Hom. de Barlaã Martyr.

any minding; ſo a gracious heart that by faith can ſee into the reality of the glory of Heaven, and eternal life ſo taken up with them, as not to minde earthly things; and that is the third particular. Cap. 53.

Fourthly, the reſpect unto the recompence of the reward hath a mighty power to carry on the ſoul in a way of ſuffering, becauſe the ſoul by this comes to ſee how infinitely well pleaſed God is with it, and with that it undertakes for his names ſake, in ſuffering any thing in his cauſe; and this does mightily prevail with a gracious heart. If God does but give his command to do a thing, this might be enough to ſhew Gods good pleaſure in that action; but when with command God reveals ſuch infinite glorious things that he will reward that action withal, this diſcovers more of the infinite good pleaſure of God; ſo that the ſoul in this does not onely ſee its own happineſs, but ſees the infinite good pleaſure of God in it; and reaſons thus, How hath God ſet his heart upon me? And what infinite good pleaſure is it that he takes, in that I poor worm ſhall ſuffer for his names ſake, when he does not onely tell me it is according to his will, but he hath ſuch infinite glorious things to reward that I do, except his heart were much upon it, & taken with it, there would never ſuch great and glorious things have been for the rewarding of it; but in that theſe things are ſo revealed, and I in ſome meaſure ſee them, I cannot but think God takes infinite delight in theſe ſufferings, for his names ſake, & God forbid that any thing in the world ſhould take off my heart from that which I ſee God takes ſuch infinite pleaſure in: when a gracious heart ſhall ſee God holding forth a crown to ſet on his head in ſuffering, 4.

Cap. 53. it ſets the ſoul on fire in ſuffering for God; if thou hadſt onely given forth thy command, it had been enough to make all creatures obedient to thee; but that thou ſhouldeſt manifeſt thy ſelf thus to crown them with this glory, and to lay up theſe treaſures of the riches of thy glory for them, Who would not do and ſuffer any thing in thy cauſe, O bleſſed God!

5. The fifth particular, wherein the power of this argument conſiſts, is the abundance of ſweet that there is in the *hope of this reward*, to fill the heart with joy and peace; the more joy and peace the heart is filled withal, the more certainly it is able to do great things. So *Nehemiah* tells the people when he would have them rejoyce, *The joy of the Lord is your ſtrength*, *Neh.* 8. 10. When as the heart is ſtrengthned *with joy*, it is able to do mighty things; now the hope of theſe glorious things do mightily fill the heart with joy, and ſo ſtrengthens the heart: A man that hath his body ſtrong, he can endure cold, and bear great burthens that a weak body cannot bear; and nothing ſtrengthens the heart more then this *joy of the Lord*, where the heart is filled with it. Veſſels that are empty will ſoon be broke with the heat of the fire, which they will not be if they be full: this hope of the glorious reward fills the heart with precious liquor, that you may ſet it by the fire, and put it into troubles, it will not break. As a Gyant refreſhed with wine, hath great ſtrength to undertake any thing, ſo the ſoul that is filled with this comfort of the hope of Heaven and glory, can go forth as a Gyant refreſhed with wine, and make nothing of thoſe things that others make great matters of. When the heart is filled with joy & hope of believing, and ſo filled with light within,

in, whatſoever darkneſs is abroad it cares not. As *Oecolampadius* when he was to dye, and they ſpoke of the light without, ſays he, *What is the light without? I have light enough within*; And ſo a gracious heart ſays, there is enough within to ſtrengthen me, let there be without what there will. When *Alexander* gave away great things, almoſt all he had, one of his Officers aked him what he would have left for himſelf, ſays he, *Hope*: ſo ſays a gracious heart, though all things be gone, yet it is enough to fill my heart with joy, that I have *hope* of the glory that is to be reveald. Cap. 53. *Hic ſat lucis*: Clapping his hand upon his breaſt.

A natural chearful ſpirit can be able to undergo great things, that one that is naturally timorous cannot; the *Wiſe man* ſaith, *The Spirit of a man ſhall ſuſtain his infirmities*: A man that hath a natural chearful ſpirit, is able to ſuſtain many infirmities that others cannot; As for melancholy ſpirits, every thing that comes croſs to them is ready to ſink them, and they cannot undergo thoſe troubles which a chearful ſpirit can, becauſe they want the ſweetneſs within; What ſtrength is there then in the filling the heart with joy in believing of theſe things? As a man that hath his bones filled with marrow, and hath abundance of good blood, and freſh ſpirits in his body, he can endure to go with leſs cloathes then another, becauſe he is well lined within; ſo it is with a heart that hath a great deal of fat and marrow, joy and peace within, though ſuch a one hath not many cloathes, and outward comforts to ſtrengthen him, he will go through troubles well enough; *Proverbs* 14. 14. *A good man is ſatisfied from himſelf*: And it is enough for good men to know within themſelves that they have an enduring

Cap. 53. ſubſtance, *Heb.* 10. 34. A tree that hath a great deal of ſap within, can bear great weights and burthens that others cannot; and that is the fifth ground, becauſe the hope of theſe things does fill the heart with joy, and ſo ſtrengthens the heart.

6. A ſixth thing wherein the power of having reſpect to the recompence of reward appears, is in that it hath a great deal of power to reſiſt any temptation of Satan, and to quench the fiery darts of Satan. In *Epheſ.* 6. where the ſpiritual armor is ſpoken of, the *helmet*, the *armor* that is for the head, and keeps that from being hurt with any ſtroke, is the *hope* of ſalvation, and the hope of glory; ſo that whatſoever temptations of the Devil comes, by *this* helmet they are kept off, that they do not ſo much as take the judgement: As we might inſtance in the ſeveral temptations that the Devil hath to keep one from ſufferings; as when he comes and ſays, *Why will you undo your ſelves in ſuch a way as this?* Preſently the *hope of ſalvation* is held up, and the ſoul anſwers, It is ſo far from undoing of me, that it is the onely way to provide for my ſelf; *He that will ſave his life ſhall loſe it, and he that will loſe his life for my ſake, ſhall ſave it.* If the Devil comes with this temptation, *Surely God does not require ſuch things of his people, to be brought into ſuch ſtraits, and ſuffer ſuch hard things:* The ſoul that hath the hope of his glory, holds it up, and makes this anſwer; *Why, ſeeing the Lord hath laid up ſuch glorious things hereafter, why ſhould I not think that God may require hard things for the preſent?* If he comes with this temptation, *Why will you go on in a ſingular way from others?* A gracious heart upon this argument,

anſwers,

anſwers, *I expect choice and ſingular mercies from God, and why ſhould I think much to go on in a way that is ſingular? though others do otherwiſe, it may be they ſhal never be partakers of ſuch ſingular things.* If the Devil comes and ſay, *Surely God does not love you, if he did, he would not ſuffer ſuch great calamities, and ſore troubles to befal you, and if it were his cauſe, he would aſſiſt you in it:* the ſoul anſwers, *Hath the Lord laid up ſuch glorious things for me hereafter, and ſhall I call Gods love in queſtion, becauſe I am deprived of theſe mean things, and undergo ſuch afflictions as theſe?* certainly thoſe things that God hath laid up for me ſhall ſo uphold my heart, as that I ſhall never call in queſtion Gods love, though I ſuffer never ſo much here; and that is the ſixth particular. Cap. 53.

Seventhly, there is a great deal of power in this argument to help on the ſoul in a way of ſuffering, becauſe by looking at this *recompence of reward*, the ſoul comes to ſee what glorious things ſufferings do prepare for, haſten unto, and work to the encreaſe of. Firſt, what glorious things ſufferings prepare for: As it is a notable expreſſion Mr. *Hawks* hath in a Letter he writ to encourage Mr. *Philpot*, being caſt into the *Biſhops Cole-houſe*, ſays he, *This Biſhops Cole-houſe is but to ſcour you, and make you bright, and to fit you to be ſet up upon the high ſhelf*, meaning *Heaven*; as when you would ſet up veſſels of braſs, or iron, you firſt take cinders or aſhes and ſcour them, and by rubbing them with ſuch things, they are fit to be ſet up; ſo all ſufferings are but the means that God uſes to ſcour his people to make them bright, to ſet them up on high; God will not ſet up his ſervants 7.

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on the high ſhelf, till firſt he hath made them bright, and he uſes this way to do it, and then they haſten to great things; the more one ſuffers, the nearer he comes to glory, and to Heaven: Let the world do the worſt it can, it can but take away your eſtates, and meat, and drink, and put you in the cold, and haſten death, and the haſtening of death is the haſtening of glory: The greateſt ſufferings of Gods people, are but as the fiery Chariots to carry Gods people home in. This was the anſwer of *Baſil* to the Emperors *Lieutenant*, when he threatned death to him, *Death is a benefit to me, it will ſend me ſooner to God, to whom I live, to whom I deſire to haſten.* And then they do encreaſe glory, it is but a trade of leſs things to encreaſe greater; all ſufferings are the ſeeds of glory.

ὁ θάνατος εὐεργέτης, καὶ γὰρ θᾶττον πέμπει με πρὸς θεὸν ᾧ ζῶ καὶ πολιτεύομαι, καὶ πρὸς ὃν ἐπείγομαι πόρρωθεν.

Eighthly, there is a great deal of power in this to carry on the ſoul in a way of ſuffering, becauſe it does mightily enflame the ſoul with love to God, and Jeſus Chriſt; it ſeeing that the bottom and ground of all this glorious recompence of reward is in the free and eternal love of God in Jeſus Chriſt, that did work about this before the foundation of the world was laid; this does mightily enflame the heart with love to God, and therefore it wiſhes as that *Martyr* did, *O that I had as many lives as I have hairs on my head to lay down for Chriſt.* And it is ſorry that it hath no other opportunity to teſtifie its love to God, the ſoul ſays, *I have but this little time to teſtifie my love to God, and I can but teſtifie little in doing:* O what a happineſs is it, that that which I want of teſtifying my love in doing, I have it in teſtifying my love in ſuffering! Shall a dog that hath

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but a few crums or bones from his Maſter, be willing to venture his life in defence of his Maſter; and ſhall not a gracious heart, that expects not crums and bones, but Crowns, and unconceiveable glory in Heaven, be willing to venture life for God in the cauſe of God? Cap. 53.

Ninthly, there is a great deal of power in having reſpect to the recompence of reward to carry on a ſoul in ſuffering: becauſe according to the things that are apprehended, there is the like impreſſion left upon the ſpirit: As a gracious heart apprehending holy things is made holy, and apprehending ſpiritual things, is made ſpiritual, and apprehending great things, is made great, there is a holy gracious magnanimity put into the heart: A man that is lift up on high upon a high Tower, or a high Mountain, he looks upon things below as little things: The apprehenſion of this glory lifts the ſoul on high, and puts an impreſſion of greatneſs and glory upon the heart, and ſo cauſeth an heroical ſpirit in the heart, to look upon all things below as ſmall: as the Martyrs, though they were weak ſpirits by nature, even women and children, yet apprehending ſuch great things, they had heroical magnanimious ſpirits, and looked upon their ſufferings as ſmall things, becauſe they had an impreſſion of the object they beheld left upon their ſpirits, and in ſome meaſure were made like it. 9.

Laſtly, there is a mighty deal of power in looking to the recompence of reward to help in ſufferings, becauſe it hath much power to cleanſe the heart: every one that hath this hope purgeth himſelf, 1 *John* 3. And hence the Chriſtians in the Primitive times were 10.

Cap. 5? were ſo able to ſuffer, becauſe they had their hearts ſo *purged by faith*, *Acts* 15.9. Take a man that was ſtrong, if he have many ill humors in his body, all his ſtrength is gone, but if the Phiſitian gives him ſomething to purge out his ill humors, though hee have no Cordials given him to ſtrengthen him, yet he is ſtrong, and he is able to endure, and to do more then before: So thoſe ſpirits that are full of diſtempered humors, that are unſound, they can bear nothing, undergo no difficulty, but when there is any thing to purge the heart and make it clean, then it is able to do or ſuffer more: ſin lies rotting at the heart, and by rotting does weaken; a rotten rag hath no ſtrength to bear any thing, ſo thoſe that have old ſins lie rotting, they can bear nothing: *The ſpirit of power, and of a ſound minde* is put together, 2 *Tim.* 1.7. now the hope of this glorious reward purges the heart, and makes it ſound, and ſo carries it on in power. Now put all theſe together, and no marvel that *Moſes* by having an eye to the *recompence of reward* could ſuffer ſo much: many are afraid of ſuffering hard things in the cauſe of Chriſt; but you ſee what will enable you to endure all. Now I ſhould apply this in many particulars.

1. Firſt, If there be ſuch power in this to help to ſuffering, then ſurely there is power in this to help to ſervice: you that know what theſe things mean, be aſhamed to complain of any difficulty in any ſervice.

2. Secondly, hence we ſee cauſe much to bleſs God that reveals ſuch things to us, to carry us through ſufferings; though godlineſs brings much ſuffering, yet it brings that which will ſtrengthen againſt ſuffering.

fering. Thoſe that write the ſtories of *Egypt*, report that there is no country in which there are more venemous Creatures then in *Egypt*; and alſo they write, there is no Country hath ſo many Antidotes to help againſt poyſon: ſo godlineſs brings with it many troubles and ſufferings, but then godlineſs hath much in it to help againſt troubles and ſufferings. Cap. 53.

Thirdly, hence we come to ſee the reaſon why ſo many are overcome in a way of ſuffering, and do yield, and ſo baſely Apoſtatize, rather then they will go on in a way of ſuffering for God: they have not an eye to look up to Heaven, and to ſee all the glory that is revealed: they do not know within themſelves that there are ſuch things, as it is ſaid of thoſe in *Heb.* 10. 34. They knew within themſelves what they had in Heaven; they look upon theſe things as conceits and imaginations. In *Phil.* 3. 18. the Apoſtle ſpeaks of ſome *that were enemies to the Croſs of Chriſt*, but what were they? *They were men that minded earthly things:* but ſays the Apoſtle, *Our converſation is in Heaven.* What was the reaſon that *Demas* forſook *Paul?* It was for *this preſent world*; he was not acquainted with the powers of the world to come, and therefore *he forſook Paul*, rather then he would ſuffer in the cauſe of God with *Paul*. Certainly, thoſe that fall off in the time of ſuffering, are ſuch as never had a taſte of the powers to come, or have loſt it: this dew of Heaven hath not faln upon their hearts to moiſten them, and therefore every ſuffering does ſcorch up the root: If the root be kept moiſt, though ſcorching heat come, it does not dry up the plant, but it is green and flouriſhing. 3.

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riſhing ſtill: It is the dew of Heaven, the hope of the glory of Heaven that keeps our root moiſt, and ſo we ſhall hold out in the time of ſuffering: It is given as the cauſe of the ſeed in the ſtony ground not come to perfection, *Luke* 8. 6. *Becauſe it wanted moiſture*; many froward people in Religion prove like the ſtony ground, they have not moiſture, this dew of Heaven lies not at their hearts: And the reaſon why many do not hold out, is becauſe they want the Anchor of hope: In a tempeſt if there be not an Anchor well faſtened, the ſhip will be carried upon the rocks or the ſands: Now Hope is the Anchor that muſt hold the ſoul in all affliction, if that *hold*, let ſtorms and winds be never ſo loud, yet *the heart* will be kept from being ſplit upon the *rocks*, and ſwallowed up in the ſands: but many have but a paper Anchor, a conceited hope, not a ſtrong hope faſtned upon the infallibility of God in his word and promiſes, and therefore they cannot hold out in the time of danger. To conclude all, we ſee what will do it, what will carry us through ſufferings.

Let us make uſe of this argument, and not look upon the greatneſs of our ſufferings, to think my ſufferings are greater then others, but rather let us look up on high to our God, and the greater things that are prepared for us. As St. *Auguſtine* ſpeaking to a Chriſtian that was to ſuffer, *Do not ſo much attend what puniſhment thou haſt, what ſhare thou haſt in the whip, or in correction, but what thou haſt in the Teſtament, in Gods Word, what is revealed there for thy encouragement*. And labor to have the light within you, or elſe all will never do; though many things have been revealed to your eyes, and ſo you may have

Noli attendere quam partem habeas in flagello, ſed quam locum in teſtamento, Auguſt in Pſ. 102.

light outwardly; yet if you have not the *inward* light, this outward light will never ſtrengthen you to hold out: And labor for *faith* to put life in all theſe arguments that have been ſpoken of; unleſs faith come and breathe the breath of life upon them, they will all lie dead. Labor that nothing be between your eye and Heaven, and if any thing of the world, or vain reaſonings ſhall come between your eye and Heaven, labor to remove it, keep all clear, that upon the turning of your eye you may ſee beyond the vail; and be not onely thinking of theſe things, and make them lively by faith, but *let your converſation be much in heaven,* ſending up your ſpirits to heaven, and opening your hearts to receive the influence of heaven, and then you will be able to endure what God calls you to: Who knows what God will call us to? God is ſtirring in the world, as if he intended to do ſome great things in the world, and therefore we had need of ſtrong arguments to keep our hearts cloſe to him, when many thouſand hypocrites ſhall fall. And thus we have finiſhed four things in the opening of this point: Firſt, that there is a reward for Gods people. Secondly, how far they may have reſpect to this reward. Thirdly, what the reward is. Fourthly, wherein the power of having reſpect to this reward lay to undergo any ſuffering. Now the fifth thing that remains, is, the Application of all that hath been ſaid. Cap. 53.

And if there be ſuch a glorious reward for the people of God, then in the firſt place the offence of the *croſs* is taken away; let us be aſhamed ever to be hindred in the way of God, becauſe of the croſs,

becauſe

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Nec illa mentes insurgentis fluctus debet terrere tempestas, cum venturæ nostræ sit nunquã finiendæ tranquillitas. Hiero ad Virg. in exilium missam. Non per illas transire angustias.

Noluit Deus hominem ad immortalem illam beatitudinem delicato itinere pervenire, Lactant. de Officio Dei. c. 19.

because of any thing we shall suffer in the way of God, when as there is such a glorious reward hereafter. *No storm of the raging Sea should terrifie us, considering that everlasting calm that is a coming,* says *Jerome:* Let no man speak hardly of Gods ways any more. I remember I read of St. *Augustine* before his conversion, he said he was convinced of the ways of God, but says he, *I did not like to go through those straits:* He found the ways of God difficult, and that he was like to suffer much, and that hindred him; and so it does many, they see straits, they must deny themselves, and suffer hard things, and upon this they are hindred; but let us never be hindred more by this, seeing there are such great things revealed of the reward of Gods people hereafter: Why should we be so shy of the way, afflictions that lead thither; is not here enough to pay for all? *God will not,* says *Lactantius, have the path that leads to this immortal blessedness, be a delicate path.* Certainly, if any of you should be hindred from the ways of God by any hardship you are like to meet withal, how will this confound you, when God shall come and say, Did not I shew unto you those glorious things I intended for my people? and was not all that sufficient to draw your hearts over these difficulties?

In the *Primitive times,* the offence of the *cross* was taken away, after once they came to be enlightned in such glorious things as these; In *Heb.* 10.32. *Call to remembrance the former days, in which after you were illuminated, you endured a great fight of afflictions;* before they were not able to indure that fight of afflictions, but after they were illuminated they were;

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ſo howſoever you might have ſome hard thoughts of the ways of God before, yet now being illuminated, having the light of this bleſſed truth of the reward that is to come, revealed to you, be willing to endure any fight of afflictions; do not look at this ſtumbling block, look up to Heaven, and that wil keep you from ſtumbling. When men walk upon the earth, if they look upward, they may ſtumble upon ſtones & blocks; but it is otherwiſe in our walking in Religion, our looking upwards to heaven does keep us from ſtumbling: Wiſdom is on high; the way of the righteous is a high way, he is lifted above all ſtumbling blocks by looking at this recompence of reward. St. *Paul* when he had his thoughts about this, ſays he, *Neither life, nor death, principalities, nor powers, nor any thing ſhould be able to ſeparate him from the love of God.* Cap. 53.

Secondly, if there be ſuch a glorious reward, conſider, that this is a mighty aggravation of the evil of ſin, that when God hath revealed himſelf ſo gracious, as to lay up ſuch glorious things for thoſe that walk in the way of obedience, for any after this yet to embrace the ways of ſin, muſt needs aggravate the horrid and deſperate wickedneſs of mans heart: There is evil enough in ſin, though we ſhould loſe nothing by it, that it is a diſobedience to God, a breach of the Law, and going againſt the minde of God; but for men to venture upon the ways of ſin; although they know they ſhall loſe ſuch an infinite good as this is, here is not onely deſperate wickedneſs, but deſperate folly; it is a ſign that mans heart is deſperately ſet upon ſin, that he wil go on in ſin, though it be with the loſs of all this glory, and theſe bleſſed things. I remember *Ambroſe* reports of one *Theotimus*, *Uſe* 2.

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that having a diſeaſe upon his body, and the Phyſit told him, Except he did abſtain from intemperan *drunkenneſs* or *uncleanneſs*, he was like to loſe eyes; his heart was deſperately ſet upon his ſin, t he ſaid, *Farewel ſweet light then*; as if he ſhould ſa I muſt have my pleaſure in that ſin, if I muſt loſe n eyes, then farewel eyes, *farewel the light*. I ſuppo there is none of you dare reaſon thus deſperatel when we come to you in the name of God, and ſpe of ſome particular ſin that your conſciences tell y you are guilty of, and profeſs unto you as in the nam of God, that that way you take cannot ſtand wi eternal life, that you muſt eternally periſh, and loſe a that happineſs that God hath prepared for the Saint perhaps none dare ſay, *Farewel God, and Chriſt, and eternal life, and all, I muſt have my ſin*: Though you d not ſay ſo directly, yet if after you have heard all th you go on in a ſinful way, you do in effect ſay ſo; fo the Scripture ſays, *Know you not that no drunkard, n whoremonger, nor covetous, nor unclean perſon, nor e tortioner, and the like, ſhall enter into the Kingdom God*: You know this, it is not poſſible that any ſhoul be ſo ignorant, but he knows ſuch ſhall never ent into the Kingdom of God; you going on then in ſuc a way, you do as it were ſay, *Farewel God, and heave and farewel all that Chriſt hath purchaſed by his bloo rather then I will loſe my ſin*: How will this confoun you another day? how will *conſcience* accuſe you when it ſhall tell you what you have heard, and wh you might have had, and you have loſt all for yo luſt: God ſhall ſay, *I revealed to you what my way and counſels were concerning man, that this wa the great work and deſign, that I intended to mak*

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wretched man happy, to bring vile duſt into glory; and was that my great maſter-piece, that I intended nothing in your eyes, but muſt it be deſpiſed for the ſatisfying of your luſts? Chriſt ſhall plead againſt you, *Was I content to leave the boſom of my Father, and to be in the form of a ſervant, and to be made a curſe, & to loſe my precious blood, & my life, to purchaſe glory for man, and muſt this be ſlighted for your baſe luſts?* How will the Spirit of God plead againſt you? *What, was not I in the mouth of my Miniſters to reveal theſe glorious things, and deep things of God, that now in the Goſpel are made known, and muſt all that work of mine be neglected and ſlighted for your baſe luſts?* Yea, how may all the creatures in the earth come to plead againſt you? *Lord, thou didſt not make us capable of any ſuch happineſs as thou didſt the children of men, and yet we did honor and ſerve thee in our order, but thou madeſt this creature capable of eternal happineſs, and yet all is deſpiſed for the ſatisfying of their baſe luſts.* Yea, how may the Devils come and plead againſt thee? *Lord, when we were once fallen, thou wouldſt never enter into covenant with us, to give us any hope of any mercy at all, much leſs hope to receive any ſuch great things; there was hope for theſe wretched creatures to be eternally happy, and yet they neglected all for their luſts, & therefore ſhal their puniſhment be no more then ours? ſhall their fire be no hotter then ours?*

Theſe things that I have delivered, though they be comfortable to the people of God, they will be terrible things to the wicked, and will be a dreadful aggravation to ſin, as *Heb.* 10. 29. *Of how much ſorer puniſhment do you think theſe worthy of, that in neglect of theſe things do even tread under foot the blood*

Cap. 53. of the Son of God, as *cap.* 2, 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?* If the ſalvation that we ſpeak of were not *great ſalvation*, it would not deſerve ſuch great puniſhment for the neglect of it: See how great the mercy of God is in revealing ſuch great ſalvation, ſo great ſhall the puniſhment be of thoſe that neglect ſuch great ſalvation: We uſe to ſay to ſome that will be bold to venture upon ſuch ways as others will not, They may ſay and do what they will, they have nothing to loſe, but if a man have any thing to loſe he is more wary; it is true, if we had nothing to loſe, it were not ſo much for us to go on boldly and careleſly in our way, but know we are capable of abundance of glory, that we are in danger to loſe *if we* go on careleſly: Conſider what you are *like* to loſe, and let that raiſe your heart againſt the ways of ſin, nothing can make it up. For one to do any thing that ſhall prejudice the right to a Crown, this is counted a great offence, and is not paſt by without blood: Sin ſeeks to deprive us of a Crown, of Heaven, of immortality; O the miſchief that is in ſin! let our hearts riſe againſt it with hatred to death: when any temptation comes, let us uſe this argument as a help to anſwer temptation, O in this temptation there is that will deprive me of all my hope of heaven, & of glory, and of my crown, and of all my good, if I take not heed; and therefore *now* ſhal I ſin? will any ſin do you that good as will countervail the cutting you off the hope of all this glory? will it make you amends for this evil?

If a man might have a whole world given him for to loſe his eyes, no wiſe man would loſe the benefit of his ſight for the whole world; wilt thou venture the loſs of the ſight of God, and of Chriſt, and of all

all communion to be had with them for a luſt, and for a baſe pleaſure? what worth is in it to make thee ſo venturous? When a temptation to ſin comes, make uſe of this argument, as *Saul* did to his men, *What, can the ſon of Jeſſe give you vineyards, and oliveyards?* So you may ſay to every temptation, to the ways of ſin, What, can my ſin give me Heaven, and glory, and immortality? can my ſin reward me as God will reward me if I walk in his way? If a Chapman ſhould come to you who are Merchants, and offer you for a commodity twenty times leſs then it is worth, your hearts will riſe againſt him, in diſdain and contempt of him: Now when ſin comes to offer any pleaſure or content to the fleſh, let your hearts riſe in diſdain againſt it, it offers you infinitely to your loſs, baſe momentary pleaſure for Heaven, and all the glory that hath been opened to you. As one ſaid when a *Harlot* askt a great price for pleaſure with her one night, *I will not buy repentance at ſuch a rate:* And ſo when ſin comes, ſay, *I will not buy pleaſure at ſuch a rate.* It was an aggravation of the ſin of *Iſrael*, that they would return into *Egypt*, becauſe the Land of *Canaan* was ſo good a Land; So it argues baſe hearts in people to deſpiſe all that is in Heaven, and the glory of it for to turn to *Egypt*, to ſome baſe luſt. Cap. 53.

Non tanti emam Pœnitere.

Thirdly, if there be ſuch a glorious reward for the Saints, this rebukes all baſe worldly droſſie ſpirits, that ſeek for no higher good then meerly to enjoy the uſe and comforts of the creature, and content to their fleſh for a while: How many are there in the world that would bleſs themſelves in theſe things? *Might I have but ſuch an eſtate, and ſuch content in the* *Uſe 3.*

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world, it were enough, they ſhould think themſelves happy. As that *Duke* of *Burbone* in *France,* if he might have his Palace in *Paris,* he would not change it for *Paradiſe.* A company of baſe droſſie ſpirits that could be content to have the things of this world for their portion, it argues you have low thoughts of an immortal ſoul; you know not what an immortal ſoul is capable of, who can think your ſelves ſatisfied in any creature. You have but low thoughts of God; are there no richer treaſures in God then onely a few outward *delights, meat,* and *drink,* and *ſports* here? Hath God nothing elſe to communicate to the creature? what mean thoughts haſt thou of Chriſt, and of all the purchaſe of the blood of Chriſt? What, hath Chriſt come and laid down his blood to purchaſe nothing but this, to have content in the creature? Certainly *the God of this world hath blinded thine eyes,* that thou ſhouldſt not ſee into the glorious things of eternal life that are in the Goſpel, and in the Word: How many would frame to themſelves a kinde of Heaven here, an imaginary Heaven? As I have read of a King of *Perſia,* that he would have an imaginary Heaven, and therefore he made a brave Palace, and in the top he made the heavens, and painted *Sun, Moon* and *Stars,* and underneath *Clouds,* that with Art moved up and down, and diſtilled rain, and made thunder, and he had a brave Throne gliſtering above thoſe clouds, this might be ſufficient for a *Heathen*; and yet how many Chriſtians are guilty of this, to imagine Heaven to themſelves? If they had but *this* and *this,* that were Heaven. Certainly thou wilt finde the loſs of theſe things a hell, if there

were

were no pain; but know, thou canſt not loſe Heaven, but thou muſt of neceſſity be plunged into hell; you cannot loſe all this glory, but you muſt of neceſſity be under that miſery which is contrary to this glory; whoſoever loſes the one, though that be ill enough, he muſt be under the miſery of the other.

And know, whatſoever thy heart is ſet upon in this world, if it be not in order to this reward, it is curſed to thee, for the bleſſing of all comfort does conſiſt in order to this laſt end. O that men were throughly principled in this one principle, namely, That the good of all things in the world, conſiſts in the ſubordination they have unto the higheſt and laſt end for which they were made: Now whatſoever a man hath, if there be not a ſubordination of it unto the laſt end, it is all curſed: O know thy folly, that haſt ſought to ſatisfie thy ſelf in the things of the world! Know thy folly, that thou haſt in this, like a Swine ſought to take contentment in ſwill and husks, when as you hear there is bread enough in your Fathers houſe. Mark what the Pſalmiſt ſays in *Pſal.*4.3. *How long will you turn my glory into ſhame? how long will you love vanity and ſeek after lyes?* By your loving vanity, and ſeeking after lyes, you turn the glory of God into ſhame; ſo all carnal hearts that ſeek for their portion in this world, put a ſhame upon all that glory that God hath opened to you in this recompence of reward: O be not guilty of this, when as you have heard of theſe glorious things *in the recompence of reward*, do not you caſt ſhame and filth upon them, as if they were all imaginations. Know thoſe things that you eſteem to be real and ſubſtantial, are vanities and imaginations, and all

The good of all things *here* conſiſts in ſubordination to the ſupreme good *hereafter.*

Cap. 53. ſubſtances and realities are in this recompence of reward.

Uſe 4. Fourthly, if there be ſuch a glorious recompence of reward for the Saints, thoſe alſo are to be rebuked who ſeem to go on in thoſe ways that might bring this reward, and yet through the wickedneſs of their hearts do deprive themſelves of this reward, and theſe are hypocrites. There are three ſorts of theſe:

First, ſuch as though they go on in the hearts ſame ways that Gods people go in, yet there are ſo baſe and vile therein, as they ſeek no greater things in them then their own baſe ends, and ſo loſe all.

Secondly, ſuch as go on in the ways that tend to this reward, and yet periſh at laſt for ſome one baſe luſt.

Thirdly, ſuch as go on in thoſe ways, and are in a good forwardneſs, and yet prove to be Apoſtates, and ſo loſe all their labor, and all their reward.

1. First, ſuch as go on in the ways that lead to this reward, the ways of Religion and godlineſs, they do the ſame things that Gods people do for this reward, but onely this, their ends are different; they pray as much, hear as much, and receive Sacraments, make a great profeſſion in Religion, and their hearts ſeem to be mightily up in duty; yea, perhaps they ſuffer much in the ways of God, and are reſolute in the ways of godlineſs, and yet loſe all in the concluſion upon this ground, becauſe though they be in the ways that lead to this reward, yet their *ends* are ſo baſe and low, they do not look at the

the glorious reward in theſe actions, but look at ſome under thing; as to give content to men, and applauſe of men; and to be accounted ſome body in the place where they live, and to gain ſome outward reſpect from ſuch and ſuch, and this is the higheſt pitch their hearts riſe unto in the duties of Religion: If ever there were any ſottiſh deſperate deluſion of heart, this is it, to undertake to do that which others do, that come to enjoy all this glorious reward; and though you do as much as they, and take as much pains as they, yet you in the concluſion miſs of all, and loſe all upon your baſe ends: you follow Chriſt as others do, but a gracious heart follows Chriſt *for* Chriſt, but you follow him only that your own mindes and wills may be ſatisfied, it may be you know not how to live: and this is that you aym at in following Chriſt, and in prayer, and in ſpeaking of good things, all that you aym at, is that you may be accounted thoſe that have *parts* and *gifts*; and in giving of alms, you onely look upon ſome low and baſe ends which you ſhall attain, and this is like to be all your reward, ſo ſays Chriſt, *Wo to you hypocrites, you have your reward:* And wo indeed when this ſhall be ſaid, You are forward in Religion, to gain to your ſelves ſuch baſe things, you ſhall have them, ſays God, and this is all the reward you ſhall have. O be aſhamed and confounded in your own hearts, that you ſhould perform the duties of Religion, and take ſuch pains in the ways of God, that do lead to ſuch glorious things, and yet your ends are ſo low; by having ſuch low ends in religious duties, you make Earth your throne, and Heaven your footſtool, whereas God

Cap. 53.

A gracious heart follows Chriſt, *for* Chriſt.

Cap. 53. God ſays, *Heaven is my Throne, and Earth is my footſtool*; Why ſhould you be ſo croſs to God in the fooliſh ways of your vile hearts?

Some there are that perform theſe duties to ſatisfie *natural conſcience*, and ſo they may be unſound, and their conſciences not accuſe them; but theſe hypocrites are the baſeſt that can be, their conſciences cannot but accuſe them, that they undertake the ways of Religion, to employ them for no more then for the attaining ſuch low ends. Yea, many that are now in Heaven, and have this glorious reward, did not finde ſo much difficulty in the ways of Religion as many Hypocrites do. There are three Reaſons for it.

Natural conſcience a ſpur to duty.

1. Firſt, *that* they do is by their own ſtrength, and when one comes to perform the duties of Religion by his own ſtrength, they are hard to him; a gracious heart hath ſtrength from Heaven, and from Chriſt; now when a man hath received ſtrength, he can do that with eaſe that was difficult before: A man that hath a baſe unclean heart, the ways of Religion muſt be tedious to ſuch a one; as a mans body being corrupted, whatſoever he does is tedious to him, if he were ſound it would not be ſo tedious; and ſo the ways of Religion are tedious to an hypocrite, becauſe he does all in his own ſtrength, and his ſoul is corrupted.

2. Beſides, the ways of Religion are not ſuitable to his principles, but he is fain to force himſelf to them, and all forced things are tedious; but a gracious heart goes on in the ways of Religion as ſuitable to his principles.

3. Beſides, an Hypocrite hath not thoſe comforts as

thoſe that are gracious have in their ways, they have the aſſurance of Gods acceptance, and the light of God ſhining upon them, which Hypocrites have not; ſo that the ways of God are more difficult to Hypocrites, then to the godly; and yet they get nothing by them but ſome baſe ends, and the godly that do not endure ſo much difficulty, get Heaven, and immortality, and a Crown of glory, and all becauſe their ends are different: O be ſure your ends be right, you ſee what vaſt difference mens ends may make!

As if two ſhould go to ſea, it may be they go out both together, and one endures as much tempeſt and ſtorm as the other, and they are at the like charge; perhaps yet the one comes home richly laden, and the other brings nothing but Cockle ſhells, and a little gravel; when he that brought home the Cockle ſhells and the gravel, ſhall ſee the difference between him and the other, when as they were at like charge, and endured the ſame difficulty, how will he be aſhamed? This is the difference between a gracious heart and an hypocrite, both go out in Religion, the one makes as much ſtir as the other, and ſuffers as much diſgrace and contempt as the other; the one enjoys all the riches of the Kingdom of God; the other, what does all his profeſſion come to? he gains a little reſpect *from ſome*, that this body or that body ſays, *He is a man of good parts*, and here is all. O miſerable voyage that ſuch as theſe are have made, when all their profeſſion comes but to this! Yea, it may be they do not ſo much as gain reſpect from thoſe that are wiſe and judicious, but onely from a company of pratlers, that will ſpeak well of you

when

Cap. 53. when you pleaſe them, and when you do not pleaſe them, they will ſpeak as ill of you: like a great blaze that a little fire will make in ſtraw for the preſent, and when it is paſt, you ſee nothing but a few black aſhes; ſo many Profeſſors make a great blaze, and a great noiſe and ſhew, and all that it comes to, is, that they get a little eſteem in the world; or, like Kites they will flutter up a little, but their eye is upon the carrion; ſo many ſeem to be above in the ayr in the profeſſion of Religion, and yet their eyes are upon the carrion, they make things below their aym.

What diſhonor is this unto the ways of godlineſs? thoſe ways that are the moſt precious things in the world, all the world is nothing to the profeſſion of godlineſs; and thoſe ways that God hath appointed to lead to ſuch glorious things as theſe are, how are they vilified and abaſed? you do not onely vilifie

conſider how you do take the name of God in vain; the name of God is in the ways of Religion, and for you to have no higher ends in Religion, but ſuch baſe ones, you take Gods name *in vain*, and God will not hold you guiltleſs. Cap. 53.

Theſe two men, *a gracious heart*, and a *hypocrite*, may be compared to two men that follow the King; one that follows the King for ſome Dukedom, and place of Office, to obtain ſome great thing from the King; and a begger that knows not the King, but runs after him for an alms, and if he may have ſix pence or a ſhilling, he goes away quieted: So in the ways of Religion, both ſeem to follow God, a gracious heart follows God, and knows what God is, he knows that God is a bleſſed God, a glorious God, and that there are wonderful great and glorious things to be communicated from God to the ſouls of his people, and therefore he follows God for great things, for heaven, and eternity, and glory, and immortality; an hypocrite, he knows little of God, and he follows God that he may have a little credit and content for a while, and he looks no higher: O baſe ignoble ſpirits, that have no higher thoughts in the ways of God! though we muſt take heed of high thoughts of our ſelves, yet in the ways of God we muſt lift up our ſelves, and have high thoughts, and high ayms. O what difference is there between an hypocrite and a true gracious heart! A gracious heart hath high ends for God in the meaneſt actions, in eating, and drinking, and an hypocrite hath low ends in his higheſt actions, in the moſt ſolemn duties of divine worſhip.

Secondly, thoſe hypocrites are to be rebuked that 2.

Cap. 53. that go on fairly in the profeſſion of Religion, and make conſcience of ſecret ſins, and not onely in ſhews, but really are eſcaped many pollutions of the world, and yet at laſt loſe all for cleaving to ſome one ſin: but there is a great deal of difference between a real eſcaping, and true ſanctifying eſcaping; many may really forſake many pollutions, and many ſins, and yet at laſt loſe all this reward for cloſing with ſome ſecret ſin. O take heed leſt this be any of your portions, you have been vile, and you have reformed your ways in many things, and are not guilty of ſuch and ſuch ſins as you were before; but look to your ſelves that you do not loſe all this reward for ſome one ſin at laſt: let them do what they will in profeſſion, if their hearts do not come off from every ſin, it is all nothing; not but that there may be ſome remainders of ſin, and yet the heart be taken off from every ſin; but if there be any ſecret cloſing with any ſin, all your profeſſion, and the leaving of all the other is to no purpoſe, it will never bring you to this reward: As ſuppoſe a wife ſhould be very ſerviceable to her husband in many things, and forſake many lovers, yet if ſhe entertain but any one lover beſides her husband, her husband does not care for all her ſervice and reſpect; and ſo it is with thoſe that make profeſſion: Look that there be no one ſecret ſin lodge in your hearts, if there be you will loſe all. It was a vexation to *Lyſimachus a King*, that his ſtaying to drink *one draught of water, loſt him his Kingdom*: And ſo it will be a vexation to any that have gone on in the ways of godlineſs, that he hath loſt Heaven for one ſin.

It

It was a grievous affliction upon *Moſes*, that he came towards *Canaan* within the ſight of it, and yet for one ſin, not ſanctifying Gods name at the water of *Meribah*, he was deprived of it, it went to his heart; and ſo it will be a grievous thing when you ſhall come towards Heaven, and for one ſin, not ſanctifying Gods name as you ought, you ſhall be deprived of heavenly *Canaan*. Many Prodigals have an inheritance, and at one caſt of the Dice loſe it; to loſe this Inheritance at one caſt, is a grievous thing. A man may ſcape many wounds, and ſhots in the Wars, and yet may be killed at laſt with the wound of a Pen-knife, or the wound of a pin or needle: ſo many that have eſcaped many groſs ſins, mayby ſome little ſecret luſt be deprived of the glory of heaven. You that are going on in this way, that tend to the reward, take heed you do not loſe all for ſome one ſin. Cap. 53.

Thirdly, thoſe that apoſtatize are to be rebuked; *Apoſtates* go far, and loſe all this reward, becauſe they do not endure to the end, but go back and decline: You were once in a bleſſed way, and had a bleſſed gale, and you were going on apace to heaven, and now you are turned back again; O what have you done! it may be you were near your end, as Chriſt ſaid to the yong man, *He is not far from the Kingdom of Heaven*: as the *Iſraelites* were within a few days journey of *Canaan*, and yet loſt it; ſo many, though they be near in their profeſſion, and have had as it were the taſte of heaven, yet turning back again, they loſe all. As if a man were going a rich Voyage, and juſt as he was entring into the Haven, there ſhould come a guſt of wind and blow him 3.

Cap. 53. him home again, how does it grieve him? I was juſt at the Haven, and if I had entred I had been enriched for ever: So many have gone on in the profeſſion of Religion, if they had continued, who knows but that they might have had all this reward? but for want of continuance they have loſt all, and they are come ſhort of the glory of God. We may ſay to them, as the Angel ſaid to *Hagar*; *Hagar, from whence comeſt thou, and whither goeſt thou?* So it may be ſaid to an *Apoſtata*, Poor creature, from whence comeſt thou, and whither goeſt thou? Thou comeſt from heaven and eternal life, and thou art going to hell and eternal death. You know how earneſt the *Apoſtle* was with the *Galatians*, when they had once received the faith, and drew back again, ſays he, *Who hath bewitched you?* Was there ever ſuch wickedneſs like this? to receive that faith that brings ſuch happineſs, and after you have re-

deal of the reward you might have: Therefore you little ones, as ſoon you come to know any thing of the ways of God, embrace them, for you ſhall be rewarded abundantly for every minute of an hour: Therefore the loſing the time of youth, yea, the loſing of any opportunity of doing any gracious action, is an eternal loſs: for if God reward every one according to his works, then the loſs of an opportunity to do a good work, is an eternal loſs; they that have neglected opportunities, let them conſider what they have loſt, and you that have your time before you, begin betimes; if a man were working, and knew not when he ſhould be paid, or how he ſhould get his wages, he would come late to work, and would be negligent, but God would not have you come into his vineyard upon thoſe terms, but promiſes he will reward you, and therefore begin betimes. Cap. 53.

Secondly, here is an incouragement to Gods people to be ſtrict, if we look for ſuch a glorious reward, we had need be accurate; many cry out, What need men be ſo ſtrict? Indeed if they had no higher ends then your baſe ends, you might ſay ſo; a baſe hypocrite what need he be ſo ſtrict? but for a gracious heart, that hath ſuch high, and noble, and glorious ends as theſe are in his work, as a crown, and glory, and the like, he had need be ſtrict and preciſe. In ordinary pieces of work, by which workmen do not expect much, they are not ſo ſtrict and exact; but if a man be about ſome curious work, that he expects ſome great matter for, then he will be very ſtrict: and ſo becauſe Gods people do expect ſuch great matters for Religion, no wonder that they are ſo ſtrict and preciſe. 2.

Cap. 53. 3. Thirdly, if there be ſuch a glorious reward, here is an encouragement to be very fervent and zealous in the ways of God, becauſe they ſerve ſuch a God, and ſhall have ſuch reward, ſays the Apoſtle, *in Rom.* 12. 11. *Be fervent in ſpirit, ſerving the Lord*; as if he ſhould ſay, Do you know whom you ſerve? *You ſerve the Lord*, the high, and mighty, and glorious, and infinite God; and therefore you had need *be fervent in ſpirit*; do that you do with all your might and power, for it is for that God that will do ſuch great things for you. As *David* when he danced before the Ark, he did it with all his might: *Michol* not knowing his meaning, ſcorned him in her heart; but ſays he, *It was before the Lord that choſe me before your Fathers houſe*, that hath beſtowed ſuch mercies upon me, and will beſtow more mercies, and *if this be to be vile, I will be more vile.* Carnal hearts cannot endure earneſtneſs, and fervency in Gods ſervice; as the wilde beaſts cannot endure fire, ſo beaſtly carnal ſpirits cannot endure fire, fervency, and zeal in Gods ways; but ſuppoſe they ſhould oppoſe you for fervency in Gods ways, you might anſwer them, *If this be to be vile, I will be more vile*; It is for that God that hath done great things for me, and that I hope to receive great things from hereafter eternally.

4. Fourthly, if there be ſuch a glorious reward, be encouraged to be abundant in Gods ſervice; this is the Argument of the Apoſtle, in 1 *Cor.* 15. 58. *Be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know your labor is not in vain in the Lord.* By that which hath been ſaid, you may know your labor is not in vain with

with the Lord; be abundant in ſervice, there ſhall not be one tear, nor one ſigh, nor one prayer loſt; many ſay, Why do you ſo much, will not leſs ſerve? The godly do not onely aym at the reward, that will require abundance, but they would have the heigth of the reward, and therefore they think they never have done enough. It is an expreſſion of *Auſtin*, If a man ſhould ſerve the Lord a thouſand years, it would not deſerve an hour of the reward in Heaven, much leſs an eternity: Though it is true, the grace of the Lord is glorious, and he does accept of his grace, as the moſt glorious thing in the world, yet conſidering what our actions are, how much corruption is mingled with them, it would not deſerve a moment in Heaven, and therefore we had need do as much as we can. 2 *Peter* 3. 11. *Seeing then that all theſe things ſhall be diſſolved, what maner of perſons ought ye to be in all maner of holy converſation and godlineſs?* We ſhould be aſhamed and confounded in our thoughts that we can do no more; and if there ſhould be ſhame in Heaven, when the Saints ſhall ſee and enjoy ſo much there, would they not be aſhamed that they have done no more for that God ſo glorious in his bounty & goodneſs here? Cap. 53.

Fifthly, if there be ſuch a glorious *recompence of reward*, then let us labor to be faithful with God, becauſe we have ſuch a good Maſter, that is ſo good and gracious to us. Princes make account they engage the hearts of their ſubjects that are about them, to be faithful with them by their great rewards, and by keeping of them in expectation of great things: The great things that God hath prepared for us, 5.

Cap. 53. Thirdly, if there be such a glorious reward, here
is an encouragement to be very fervent and zealous
in the ways of God, because they serve a God,
and shall have such reward, says the Apostle, in
Rom. 12. 11. *Be fervent in spirit, serving the Lord*;
as if he should say, Do you not know whom you serve?
You serve the Lord, the high and mighty, and glo-
rious, and infinite God; and therefore you had need
be fervent in spirit; do that you do with all your
might and power, for it is for that God that will do
such great things for you. As *David* when he danc'd
before the Ark, he did it with all his might: and
Michal, not knowing his meaning, scorned him in
her heart; but says he, *It was before the Lord that chose*
me before your Fathers house, that hath bestow'd
such mercies upon me, and will bestow more mercy
and of this be to be vile, *I will be more vile*. Ca-
[illegible] endure earnestness, and fervency

Cap. 53. do lay more engagements upon our hearts to be faithful with him: Let us not be falſe to ſuch a God as this is; God expects we ſhould be faithful upon this ground, *Iſaiah* 63. 7, 8. There are large expreſſions of the goodneſs of the Lord unto his people; and what follows, *Surely they are my people, children that will not lye:* As if he ſhould ſay, Theſe are a people that I expect ſhould be ſatisfied with me. In *Pſal.* 36. 5. there God joyns his mercy and his faithfulneſs both together: As Gods mercies and faithfulneſs are joyned together, ſo let the hope of Gods mercies to us, and our faithfulneſs unto God, be joyned together. It was an argument of God unto *Abraham*, *I am God All-ſufficient, and I am your exceeding great reward, walk before me, and be upright:* As if he ſhould ſay, You need not go and ſhark unto any other creature, you have reward enough in me, therefore walk before me, and be upright: So by all that which God hath revealed unto you concerning this glorious reward of his people, God ſays, You need not go and ſeek any thing elſe, you need not be ſharking up and down after the creature, Is there not enough in me to ſatisfie any creature living? The ground why any depart from God in a way of unfaithfulneſs, is becauſe they have diſtruſtful thoughts, and think there is not enough to be had in God, but they had need ſhift for themſelves another way: If we underſtand this glorious reward, and our hearts cloſe with it, this temptation could not have power to draw our hearts from it: Therefore God is ſo plentiful in the manifeſtation of his goodneſs, becauſe his people ſhould not have any ſhifting thoughts; there is enough in God,

and

and in the treaſures of his grace to make up all. Cap. 53.

Now by that which hath been ſaid, be encouraged to go on in thoſe ways in which you have no preſent encouragement; there are many ways in which you have no encouragement from God or men; you pray, and hear, and perform duties, and do not finde God come in that way, let the reward that is to come be enough to encourage you. You do many good things, and men are ungrateful, and will not requite them; well, let this quiet you, There is a glorious reward to come. I remember a ſpeech of *Luther*, That ſervitude to men, though it be to ungrateful men, does pleaſe God, and God, ſays he, wil abundantly reward you for it, and that ſhould be more ſweet to us then all the treaſures in the world. In *Iſa.* 49. 4. ſays the Prophet, *I have labored in vain, I have ſpent my ſtrength for nought and in vain; yet truly my judgement is with the Lord, and my work with my God.* It is a ſpeech of *Latimer*, ſpeaking of Miniſters that would leave their flock becauſe they did no good; ſays he, *It is very naughtily done, we muſt look to that which God commands us, and leave the iſſue to God:* Chriſt ſaith, *Follow* me, *me, me*, (three times he hath it) and *not your own luſts*; let us do our own work, and leave the reward with God: Though it be a ſweet encouragement for the Miniſters of God to ſee ſomething of their labor, yet if they do not, it is enough to make them go on in a way of obedience forthe preſent, becauſe God commands it though there were no reward, but when we do obey God, and pleaſe God for the preſent, and it ſhall be rewarded ſo glorioufly hereafter, let not this be any excuſe, We can do no good: if you be convinced of a

Cap. 53. duty, whether there be good or no good come of it, whether there be preſent encouragement or not, it is enough that it ſhall be glorioufly rewarded hereafter.

6. Sixthly, if there be ſuch a glorious reward, ſuch bleſſed things as theſe reſerved for the people of God: hence then let us dwell a little in admiring at the goodneſs of God, at the infinite treaſures of the riches of the glory of the grace of God towards the children of men: Certainly, Brethren, great are the thoughts of God towards mankinde, wonderful are his ways to this poor creature of his: *What is man*, ſays the *Pſalmiſt*, *nay, what is man indeed?* when as we conſider what God *hath done* for him. In *Rom.* 8. 31. after the Apoſtle had ſpoke of glorification, and of the bleſſed eſtate of Gods people hereafter, ſays the Apoſtle, *What ſhall we ſay to theſe things?* So ſeeing theſe things are ſo that are revealed, *What ſhall we ſay to theſe things?* O the heighth, and length, and depth, and breadth of the loving kindeneſs of the Lord! how unſearchable are his judgements! ſhall we ſay, How unſearchable are his mercies? and his mercies paſt finding out. *O how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought before the ſons of men! Pſal.* 31. 19. If ever God wrought about any thing, it was about the communication of his goodneſs to mankinde; yea, how great is it before the ſons of men, before us that have but a little made known to us? How great is it before Angels then, and before God himſelf? In *Pſal.* 113. 6. it is ſaid, God humbleth himſelf to behold things that are done in heaven: It is much that God ſhould vouch-

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ſafe to behold any thing in heaven; but now that God ſhould vouchſafe to behold ſuch a poor wretched creature as man is here upon earth, and not to behold him onely, but to work thus gloriouſly for him, and that from all eternity, to make it his great work to communicate himſelf to man; O how does God humble himſelf here, and how is his mercy and goodneſs to be admired and adored by the ſons of men! God is to be praiſed for the leaſt of his mercies here, but he is to be admired in the glory of his rich grace in heaven. We read *Pſal.* 136. God is praiſed twenty five times for his mercies, but the concluſion of all is, *Praiſe the God of Heaven, for his mercies endure for ever*; his mercies, as he is the God of heaven, they are the glorious mercies indeed. When the Scripture would ſet forth the excellency of a thing, it expreſſeth it by heaven, as the excellency of Chriſt, *He is the Lord from heaven*, 1 *Cor.* 15. 47. The excellency of God, the God of heaven, *Jonah* 1. 9. It is made the top of Chriſts glory, that he is made higher then the heavens, *Heb.* 7. 26. When Chriſt would ſhew the excellency of the bread of life, he ſays, *It is bread from heaven*; the excellency of ſpiritual bleſſings is ſet out in this, that they are bleſſings in heavenly places, *Eph.* 1. Becauſe gold is the moſt precious mettal, therefore we lay it over other things, not onely wood and cloth, but ſilver it ſelf: ſo becauſe heaven is ſo excellent, the Lord gilds as it were his choiceſt bleſſings with this adjunct, and all to ſhew the wonderful excellency there is in heaven it ſelf. Cap.

Brethren, God hath therefore revealed theſe things to us, to that end that the glory of his grace

Cap. 53. might be great in the world: God would have us have high, and honorable, and glorious thoughts of his goodneſs; God would have the high praiſes of his grace to be in the hearts and in the mouthes of his Saints; it is a great evil to have low and mean apprehenſions of the glorious grace of God to mankinde; you do not know what diſhonor you bring to God in it: If your hearts be not raiſed *on high*, and enlarged in the thoughts of the free and glorious grace of God to mankinde, it is an exceeding diſhonor to him. To ſee the riches of Gods glorious grace to the children of men, it is a mighty work of faith, and ſuch a work as the ſoul is enabled to do onely by a mighty and glorious work of the holy Ghoſt in it; indeed there is in the world a baſe, and poor, and mean apprehenſion of the grace of God in Chriſt, ſuch as does not work at all to raiſe, and enlarge, and glorifie the heart of a man, but the true ſight of the riches of Gods glorious grace, it hath a mighty power to raiſe, and enlarge, and glorifie the hearts of the children of men while they are here; as mark the expreſſions of the Apoſtle in his Prayer for the *Epheſians*, 1 *Epheſ.* 17. 18. *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him; The eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints:* not the inheritance of the Saints, but the inheritance *in* the Saints, and the *glory* of the inheritance, and the *riches* of the glory, and they muſt not onely have underſtanding to know this, *but the eyes of their underſtanding*

derſtanding muſt be enlightened, and this muſt come from *the knowledge of Chriſt*, from the Spirit of wiſdom and Revelation, and from the Father of glory, *the God of our Lord Jeſus Chriſt*. The ſight of the excellency and riches of Gods grace here, it is that that is the work of God ſhining into the heart, 2 *Cor.*4.6. *For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt:* The unſearchable truths of the Goſpel are in *that* which hath been revealed ſo far as we are able to wade into them. The ſight of Gods rich glory, is that which the Princes of the world have not known, it is that which requires a work of the Spirit of God, *Of that Spirit which ſearcheth the deep things of God.* Cap.53. 1 Cor.2. 10.

O brethren, if you had a true ſpiritual ſight of the richneſs of the goodneſs of God in the way of his communication of happineſs and glory to the children of men, then you ſee into the great deſign of God, into the deep counſels of his wiſdom, then God hath laid open his heart unto you, God hath brought you into the treaſures of his riches, and given you a view of them; the very ſecrets of Gods ſoul are imparted to you, and bleſſed are your eyes that have ſeen theſe things: if the ſight of Gods glory in his grace towards mankinde be ſeen in true beauty and height, and glory indeed, there is no fear that they ſhould do hurt to any ſoul; it is true, the apprehenſion of the grace of God in a natural way, is the cauſe of ſecurity or preſumption in many, but there was never any in the world that was furthered in a way of ſecurity and preſumption upon the ſpiritual

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Cap. 53. ſight and view they have had of the height and depth of the riches of the glory of the grace of God in the face of Jeſus Chriſt: That ſight of Gods grace that is the cauſe of ſecurity in people, is that which is grounded meerly upon a natural light, which hath no efficacy to raiſe, and enlarge, and to purge the heart: But this true ſpiritual ſight of Gods grace, it hath a mighty efficacy, and nothing more, to raiſe, and enlarge, and purge the heart. In 2 *Corinth.* 3. 18. ſays the Apoſtle, *We beholding the glory of the Lord as in a mirror:* What then, are we ſecure and preſumptuous upon this? No, *We are changed into the ſame image from glory to glory.* What was that glory that the Apoſtle did behold? the glory of God in the mirror of the Goſpel, the glory of God in the riches of his grace towards the Saints: Now ſays he, *While we behold, as in a mirror, this glory of God,* this is the fruit of it, *We are changed from glory to glory.* People talk of Gods mercy, but how few ever had a ſpiritual ſight of Gods mercy? they would have Miniſters preach much of Gods mercy, but if people had eyes to behold it in the glory of it, how would it change their hearts? wherefore then, I beſeech you, labor to have more then a natural ſight of Gods mercy and goodneſs towards mankinde. A man by a low apprehenſion of Gods mercy and goodneſs may think thus: So long as I ſerve God, it ſhall be well with me, God will bleſs me, and be merciful to me; but that ſpiritual and ſupernatural ſight of the riches of the glory of Gods mercy, is this, for a ſoul though it ſees it ſelf a baſe vile wretched worm, a lump of filth,

and

and ſees it ſelf ſtanding guilty before the Lord, and God ſeems to look with an angry face upon it, and conſcience within it accuſes it, and the threats of the fiery Law come out againſt it; yet for a ſoul to be able to look into the deep bowels of Gods infinite compaſſion that are in Chriſt, and in them to look upon it ſelf for all this as an heir of glory and eternal life, ſo as to have the ſoul raiſed, and enlarged, and devoted to the magnifying, praiſing and adoring the riches of Gods grace, and to venture all upon this, this is more then a natural ſight of Gods grace, and of his mercy towards mankinde. Cap. 53.

You will ſay, We could admire Gods grace and mercy towards mankinde, and praiſe him, and bleſs him for it, and our hearts would be enlarged, *If we were ſure theſe things did belong to us, and that we had any intereſt in them*; there is enough in them to enlarge and raiſe our hearts, but this is that which hinders, *We do not know that we have an intereſt therein.* *Object.*

To that I anſwer, That this very work of God it ſelf, that gives this ſight of his grace to raiſe up the heart to cloſe with it, and to make the ſoul venture all upon it, that does bring the ſoul to devote it ſelf to the praiſe and honor of it; this very work of it ſelf does intereſt your ſouls in it, therefore do not ſay, *If I were intereſted in theſe things, then I could praiſe and magnifie God for them:* If you can do this, you are intereſted in them, for this is an immediate work of faith, and it is from a divine principle to be able to do this, and therefore though you know no good at all in your *Anſ.*

Cap. 53. your ſelves before, and you had no arguments to encourage you before, and you had no preparation in your own apprehenſions before, yet if you have but this work of grace, it does intereſt your ſouls in all that which hath been revealed concerning the recompence of reward of the Saints of God.

Object. But may we not preſume to think that ſuch great things belong to us?

Anſ. To that I anſwer, Where ever preſumption is, it is built upon a natural ſight of Gods grace, and that is a poor low flat dead thing, that hath no ſuch efficacy to raiſe the heart to ſuch a glorious work as this is, and therefore if the heart be raiſed to ſuch a glorious work as this, by the apprehenſion of the riches of the grace and goodneſs of God towards mankinde, that is not preſumption: And this is the ſixth Uſe.

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Chap. LIV.

Gods people to be highly honored.

7. SEventhly, if there be ſuch bleſſed things reſerved for the people of God: Hence let us look upon all the ſervants of God as honorable in our eyes, and let them be honored in our thoughts, for great are the thoughts of God upon them and towards them, and therefore great and honorable ſhould be our thoughts of them, though they be never ſo poor and mean in the world. We uſe to look upon great heirs with admiring thoughts, and bleſſing of them every time we look upon them. Do you ſee one walking in the ways of God? whatſoever he be for his outwards, let your hearts bleſs him, and ſay, *Here is one indeed born to great things, other maner of things then any the world affords.* Did we know what were the things that the people of God ſhould be poſſeſſed of within a while, we would ſay in our hearts, *O bleſſed that ever they were born, bleſſed is the womb that bare them, and bleſſed are the paps that gave them ſuck:* Did we with a ſpiritual believing eye behold what things they ſhould have, and ſaw them as now poſſeſſed of them, we would ſee cauſe to fall down and kiſs the ground upon which they tread: The bleſſed Angels look upon them as great ones, as the glory of the world, and therefore do joyfully miniſter unto them, becauſe they know they are the great heirs of Heaven, for whom ſuch great things are prepared: *Great things are ſpoken of thee, O thou City of God*, ſays the Pſalmiſt; *Great things are ſpoken of you, O ye Saints*

of

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of God. If Heaven muſt be ſo glorious to entertain the Saints, how glorious are thoſe for whom heaven is prepared? Says *Ahaſuerus, What ſhall be done to the man whom the King will honor?* O what ſhall be done to thoſe whom an infinite God hath ſet his heart upon to raiſe to honor, and to manifeſt to Angels, and to all the world, what his infinite power is able to do in raiſing of a creature to glory: In the Saints there is a meeting, as it were of the beams of Gods grace and goodneſs as in a center, and that muſt needs be very warm and hot indeed. The beams of the Sun in the circumference ſcattered in the ayr, are warm; but in a glaſs, where they are united together as it were in a center, there they warm after another maner, there they burn; ſo all the works of Gods grace abroad in the world, they are as the beams of the Sun in the circumference, that are ſcattered abroad; but in his people there is the center where they are united together, and there they burn, and are glorious indeed, and therefore high and honorable thoughts you ought to have of the Saints. It is a great argument to ſhew Gods greatneſs, that all the creatures in the world are his, and for him. What an argument then is it to ſet forth the greatneſs of a Chriſtian, that Heaven, and God, and Chriſt, and all are his and for him? and this hath been ſhewn in this glorious *recompence of reward*: How great and honorable then ſhould they be in our eyes?

8. Eighthly, if there be ſuch a glorious reward, and great things prepared for Gods people, then what love is due to Chriſt, and to the Goſpel, and to the ways of godlineſs?

Firſt, love to the Lord Chriſt, who is the cauſe of all this. Cap. 54. 1.

Secondly, to the Goſpel that reveals theſe things to us. 2.

Thirdly, to the ways of godlineſs that leads to all this: great and bleſſed are the things of the Kingdom of Heaven; from whence is all this? It is the Lord Jeſus Chriſt, from whom all this comes, another reward was due to us, we were wretched guilty creatures, fire-brands of hell, children of perdition, caſt out unto an eternal curſe; but the Lord Chriſt, who was the wiſdom of the Father, ſet his heart upon us, and ſpake for us from all eternity, and would not ſatisfie himſelf in delivering of mankinde from that miſerable and loſt condition in which they were, but ſo ſet his heart upon them, as he intended to make it his great work for the manifeſtation of the riches of his grace, to raiſe this poor wretched creature to a height of happineſs and glory, that it might appear to Angels, to the world, yea to the bleſſed Trinity it ſelf, what the Son of God is able to do, to raiſe a creature from miſery unto glory; and ſo his heart was ſet upon mankinde, that though it muſt coſt him the eclipſing of his own glory, though he muſt come to be made a prey to the world, and if a man, a man of ſorrows, yea, made a curſe it ſelf in the abſtract, that man might have this glory and happineſs, and yet he was content with all; and at laſt this is all he prays for as a fruit of his ſufferings and merits, *Father, I will that they alſo whom thou haſt given me, be where I am, that they may behold my glory which thou haſt given me*; as if he ſhould ſay, If I can but have this, I am well, I have enough for all the ſuf- 3. What love is due to Chriſt.

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ferings that I did endure. This indeed is called *a reward*, but it is the reward of another maner of righteouſneſs then our own; were it that there were no other righteouſneſs but our own, though our own ſhould be true righteouſneſs, the reward would never come to this height; but this is firſt the reward of the merit, of the death, of the blood, and of the perfect righteouſneſs of the Son of God, and ſo in him it comes to be our reward, therefore it is Chriſt that is our life, and happineſs, and glory. O let us joyn with thoſe bleſſed Elders in *Rev.* 5. 8, 9. *that fell down before the Lamb, having all harps in their hands, and golden vials full of odours, and ſung, Worthy art thou who waſt ſlain, and haſt redeemed us unto God by thy blood, to receive honor, and bleſſing, and glory*; and that we might joyn in that bleſſed melody that St. *John* heard in that Chapter, in Verſe 13. *He heard all creatures in heaven, and on earth, and under the earth, and in the Sea, ſaying, Bleſſing, honor, glory and power, be unto him that ſitteth upon the Throne, and unto the Lamb for ever and ever*; that we might ſay *Amen* to this. If any man wiſh good to us, we count it worthy of love; but the Lord Chriſt having wrought ſuch infinite good for us as this, how ſhould our hearts be enflamed to him, and that none ſhould be dear to us, and prized of us in compariſon of Chriſt: Let us cry out with that bleſſed Martyr, *None but Chriſt, none but Chriſt.*

Again, how ſhould our ſouls love the Goſpel, and prize the Goſpel, that hath revealed all this to us? In 2 *Tim.* 1. 10. it is ſaid, *Life and immortality is brought to light by the Goſpel*: Theſe are the things that in

in compariſon were kept hid from the beginning of the world, before the manifeſtation of the Goſpel, but now they are revealed: O bleſſed be God that we had the preaching of the Goſpel amongſt us, to open the treaſures of grace to us in this maner. What poor low thoughts ſhould we have had of the happineſs of mankinde, had not God made known theſe glorious things in the Miniſtery of the Goſpel? Many wiſe men by the light of nature have riſen high in the contemplations of happineſs, that mans nature is capable of, but how far beneath theſe things have their higheſt thoughts been? It is a great part of the glory of the Goſpel, that it ſets out unto us theſe high and glorious things.

3. How we ſhould love the *ways* of godlineſs.

And then the ways of godlineſs, thoſe we ſhould love, becauſe thoſe are the ways that lead and tend to all this; godlineſs hath the promiſe of the life to come, as well as the promiſe of this life annexed to it: Were the ways of godlineſs never ſo hard and rough, never ſo difficult, yet they are glorious ways, and to be loved, becauſe of the glorious end they tend unto: Great is the gain of godlineſs, if theſe things be believed. You that are Merchants love and prize trading and merchandizing that brings in great gain; as ſome in a way of trading and merchandizing, by a bargain in a morning will bring in a hundred pounds, when as many other poor people are fain to work hard to get a ſhilling or eighteen pence a day; now you prize that trade that with a few words can get in ſo much: O prize the trade of godlineſs *then*, there is gain to be had. I may compare all the works of *morality*, and

Cap. 54. *common grace*, to the poor mean trade of the laboring man, that is fain to work hard for a ſhilling or eight pence a day, they work, and get but ſome few outward bleſſings from God, but *godlineſs* is the trade of merchandiſing, that brings in hundreds together, and that our hearts ſhould be upon; God would have our hearts to be after great and glorious things. It is an expreſſion of *Cleopatra* to *Marcus Antonius*, *It is not for you to be fiſhing for Gudgeons, but for Towns, and Forts, and Caſtles*: And ſo thoſe that are acquainted with the ways of godlineſs, it is not for them to be trading for poor things, but for eternal life, glory and immortality.

9. The ninth Uſe, is an Uſe of Examination, to know who thoſe are that have intereſt in *theſe* glorious things, to the anſwering of that queſtion in *Pſalm* 15. *Who ſhall abide in thy Tabernable? who ſhall dwell in thy holy hill?* I confeſs that *Pſalm* does principally aim at communion with the Church of God; ſuch as are fit for communion with a Church, are fit for heaven, and therefore the queſtion may be true, *Who ſhall dwell in thy holy hill?* who ſhall be partakers of theſe things? *Bleſſed are they that ſhall eat bread in the Kingdom of God*; But who are they? It is neceſſary you ſhould labor to make this ſure, becauſe it is a matter ſo great, and ſo glorious, and not to lay the weight of that which is of infinite conſequence, upon poor, weak, ſlight, and ſandy foundations; certainly we do not know what the grace of God towards mankinde *is*, if we content our ſelves with ſlight hopes; but if God hath enlightned your ſouls to know the reality and glory of them, they wil never be at reſt, till you have got certain and

infallible

infallible grounds for them. In things of ſmall conſequence we are content with ſlight evidences, but if a man have to deal in any buſineſs upon which his whole eſtate depends, he would not have any man think it ill if he does make ſure, if he will have bonds and ſeals: ſo we ſhould make ſure of heaven, and of glory, becauſe it is ſuch a great matter. Cap. 54.

Some I ſuppoſe, that meerly upon the hearing of the greatneſs of theſe things, cannot but have ſome miſgiving thoughts; If theſe things be ſo great, ſurely they concern not me, they belong not to me; Can I think in my conſcience that I am that man or woman that God ſhould have ſuch great thoughts upon, and ſhould look upon me, ſo as to make it the greateſt deſign that he hath to glorifie the riches of his mercy upon me? What work of Gods grace have I ever had upon me? I would not have thoſe that are affected with the greatneſs of Gods grace to mankinde, think that theſe things do not belong to them becauſe they are great. But thoſe that never had their hearts affected with the excellency and glory of Gods grace toward man, when they hear of the greatneſs and glory of thoſe things that are reſerved for the Saints, they may juſtly have their conſciences miſgive them, and think ſurely they do not belong to them. Canſt thou that art a baſe drunkard, that prizeſt nothing but a little drink, and ſome outward things, think that God ſhould make it the greateſt work that he hath in the world, for to communicate the riches of his grace and goodneſs unto thee? The greatneſs of theſe things may be enough to caſt thee off; As it is with a Beggar, a Beggar comes and asks an alms, if a man put his hand in

Cap. 54. his pocket, and take out a peny or two pence, he hath hope to have that; but if he take out a piece of gold, he hath no hope of that, becauſe it is ſo much: So when men have but natural thoughts of heaven and happineſs hereafter, you think you might have that, but when you come to have heaven opened to you, and you ſee it is ſuch a great and glorious thing, your hearts may juſtly think *it is not* for us. Caſt a bone to a Dog, he falls to it preſently, but ſet a joynt of meat before him well dreſt, in a large diſh, and he goes away, he dares not venture upon that: So for theſe things in the world, the ordinary favors of God, theſe bones that God caſts to Dogs, you may fall upon them, and think *theſe* are for you; but when you come to *the dainties*, and infinite treaſures of God, can ſuch a ſwiniſh heart, ſuch a baſe, filthy, unclean ſpirit as yours is, that never minded nothing but the ſatisfying of your baſe luſts, think that theſe are for you? you cannot but have miſgiving thoughts, and think either theſe things are but notions, or elſe I have no part in them.

CHAP. LV.

To whom the Recompence of reward *appertains.*

Queſt. BUt how may any know that they ſhall have this glorious reward?

Anſ. Carnal and ſenſual hearts, becauſe they have no principles of Gods grace, to ſhew them the great things of God, and the minde of God, they think no man can know; we muſt have hopes, and hope well,

well, but who can know what God hath in heaven for us? Thoſe that are acquainted with the myſteries of God in the Goſpel, they know what Gods minde hath been from all eternity concerning them, and what God will do for them to all eternity. How do they know?

Cap.

Firſt, would you know whether you ſhall have this Recompence of reward? Have you made *Moſes Choice?* Certainly, thoſe that have made *Moſes Choice*, ſhall have *Moſes Reward:* What *Moſes Choice* was you have heard, *Moſes choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon: Moſes* might have had honor and eſteem enough in *Egypt*, but he accounted afflictions with the people of God, in Gods ways a great deal better; *He eſteemed the reproach of Chriſt greater riches then all*, ſo I may have Chriſt and communion with his people, let me be reproached, and contemned, and deſpiſed, I care not. Now do you finde this? Though there was a time my heart was taken with the glittering ſhews of things here, and I ſaw no excellency in the ways of God, they were but notions to me; at length God wrought mightily upon my ſoul, and ſhewed me the vanity of all things that I accounted for glorious things, and ſhewed me a beauty in Gods people, and began to knit my heart to them, ſo as I was willing to part with any thing to have communion with them, and to venture all upon the bare word and promiſe of God, for thoſe glorious things that are revealed in it, and *this choice* I have made, and my ſoul is ſetled in it, whatſoever befals me in this world; hath there been ſuch a work upon your ſouls, that you have

1.

Cap. 55. made *Moſes Choice?* then you ſhall have *Moſes Reward.*

2. Secondly, are you begotten unto the hope of theſe glorious things? Whoſoever ſhall be partaker of this glorious reward, muſt be one that is born to it. There are ſome dignities in the world that are got no way, except they be born to them; ſo if you have this reward, you muſt be born to it, 1 *Pet.* 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy hath begotten us unto a lively hope:* Whoſoever hath the true hope of Heaven, it is one that is *begotten* to it, that is, There muſt be a mighty work of God upon your hearts, a new birth, a regeneration in you, otherwiſe there is nothing you have done or can do that can get this reward. In *Mat.* 19. 28. ſays Chriſt unto his Diſciples, after *Peter* had ſpoken what they had left for him, *Ye that have followed me in the Regeneration, when the Son of man ſhall ſit in the throne of his glory, ye ſhall alſo ſit upon twelve thrones, judging the twelve tribes of Iſrael:* As if Chriſt ſhould ſay, *Peter*, you have forſaken all and followed me, but know, the bare forſaking is not enough, but you who have felt the work of God *regenerating your ſouls*, upon which you have followed me, you ſhall ſit upon twelve thrones: Some do interpret this place *Regeneration*, the eſtate of the Goſpel, and ſo make it not to be the work of God upon the ſoul, but the work of God upon the world, to make a new world; as the glorious eſtate of the Church under the Goſpel is called *a new heaven, and a new earth*, and ſo take it, Ye that have followed me *in this new world*, ye ſhall ſit upon twelve thrones, &c. but be-

ther take it the other way, not wholly excluding this, they are onely thoſe that follow Chriſt in the Regeneration, that ſhall have this reward. Cap. 55.

It is called the *new birth*, becauſe there is ſuch a ſtrange change; there is a *new ſpirit*, and a *new life* put into a man: Suppoſe a rational ſoul were put into a beaſt, what a change would be in that creature? Suppoſe an Angelical nature were put upon us, what a change would there be? By the change that is wrought *in regeneration* there is a greater difference; the higheſt degree of glory in heaven is not ſo different from the loweſt degree of grace here, as the loweſt degree of grace here is different from the higheſt excellency of nature, becauſe the difference between the higheſt degree of the glory of heaven from the loweſt degree of grace, is but a gradual difference, but the difference that is between the loweſt degree of grace, and the higheſt excellency of nature, is a ſpecifical difference. Therefore you that hope for glory, know there muſt be *a regeneration*, that work of God upon your ſouls that muſt cauſe a greater difference in you from that you were by nature, then there is in the glorified Saints, that have the higheſt degree of glory, from the meaneſt Saint in the world; as the reward is a mighty glorious thing, ſo the work of God in preparing a ſoul for this reward is a mighty glorious work. And therefore do not content your ſelves in every poor ſlight thought of heaven, know heaven lies upon that which is a mighty work of God in you.

Thirdly, if you ever come to Heaven, there is a principle of heaven put into your ſouls here, that is, a heavenly principle that carries you heavenward, 3.

Cap. 55. Phil. 3. *ult.*

I mean the work of God, cauſing you to have heavenly mindes, and heavenly hearts; *Our converſation is in heaven*, ſays the Apoſtle. In *Cant.* 3. 6. the Church is compared *to pillars of ſmoke that aſcend upward to heaven*; Though the Church be black and dark in regard of her infirmities, yet it hath a principle to carry it upward to heaven. The Saints are compared to *Eagles* that fly aloft towards heaven, though their bodies are not there, their hearts and ſouls are there; *if our treaſures be in heaven, our hearts are there already.* I read of *Edward* the firſt, who had a mighty deſire to go to the holy Land, to *Ieruſalem*, and becauſe he was hindred, and could not get thither, he gave his *Son* a charge upon his death-bed to carry his *heart* thither; and he prepared Two and thirty thouſand pound to carry his heart thither: So the Saints, though they have not their bodies in heaven, their hearts are there, and they take much pains, and are at great charges to get their hearts thither.

Fox Acts and Monuments, de Edvardo primo.

All things in nature have a principle to carry them to their proper place; becauſe the place of fire is on high, therefore fire hath a principle to carry it on high; and becauſe the place of earth is below, therefore earth hath a principle to carry it downward: So if the place and center of the heart be in Heaven, then certainly it hath a principle to move naturally thither, to move upward to heaven; and therefore that ſoul that hath nothing but a principle to carry it downward to the earth, and to the luſts of it to theſe things below, heaven is not the proper place for ſuch a ſoul, and when the ſoul goes out of the body, it wil not go to Heaven: Take earth, and cloſe it in a veſſel, and take fire, and put into

a veſſel

a veſſel, open the veſſels, and let them out, and they go both to their places; ſo the ſouls of men when they are gone out of the body, they go to the place whither they had a principle to carry them, therefore do not think the principle ſhall be put into them when you dye, but you muſt have a principle before: if your hearts be preſt down by earthly things, when you dye they will fall down; and therefore obſerve which way your ſouls work: Can you ſay, as in the preſence of God, My ſoul works heavenward, though I have weights of corruption that would weigh me down, yet I have a principle that does work to Heaven? But the conſciences of many tell them their ſouls work downward, to vanity and ſenſuality, and you have no other principle, and therefore when your ſouls depart, they fall downward. Cap. 55.

Fourthly, what ſoul ſoever hath an intereſt in heaven, heaven is in that ſoul already: *The kingdom of God is in them*, and they have taken hold of eternal life, now eternal life abides in them; *Whom he hath juſtified, he hath glorified already*, they have the glory of heaven begun; you heard what that was. In heaven there is the perfection of our natures, the image of God ſhall be renewed; now is the image of God begun? hath God marked you, and ſet the ſtamp of his image upon you? There is no ſoul that God does intend to put glory upon, but he marks that ſoul, and ſtamps his image upon it in the work of converſion, and ſays, Here is a ſoul I ſet the ſtamp of my image upon, becauſe I mark it out to glory: if ever you come to Heaven, God muſt ſee his own Image and Superſcription upon you. As the Beaſt ſet his mark 4.

you delighted in the communion of the Saints? Are the Sabbaths your delight, as a beginning of the eternal Sabbath you ſhall keep in Heaven? Therefore now do you ask, *Who ſhall have Heaven?* and, *Who ſhall aſcend into the Mount?* Thoſe whom the Mount *now* comes down unto. Many hope they ſhall have God when they dye, but ſurely if God be not ſo merciful as to give you ſpiritual mercies for the preſent, he will not be ſo merciful as to give you eternal mercies hereafter; if he do not give you mercies of grace here, he will not give you mercies of glory hereafter. Cap. 55.

Fifthly, what are the apprehenſions that you have of this reward? there may be a ſpecial note drawn from thence, whereby you may ſee whether this reward ſhall be yours or no. What is it that you apprehend to be the heighth and excellency of that reward and glory that you expect? Is it that ſpiritual and ſupernatural good that is in Heaven? Do you not apprehend Heaven after a carnal and natural way, when you hear ſpeaking of Crowns, and dignity, and happineſs, and glory, and the like? but hath God ſhewed you that the heighth and top of all conſiſts in thoſe ſpiritual and ſupernatural things, in the image of God, and in communion with God, and thoſe things that have been opened? are your hearts more after theſe then after any thing elſe? then it is like that Heaven is for you, for theſe things are kept hid from thoſe that Heaven is not for. 5.

Sixthly, conſider what your hopes are for this *recompence of reward.* 6. How to diſcern the truth of our hopes for heaven

First, where hopes are true, they are ſuch as are 1.

Cap. 55. 1. are wrought by the power of the Holy Ghoſt.

Secondly, they are purging hopes.

Firſt, they are ſuch hopes as are wrought by the power of the holy Ghoſt, *Rom.* 15. 13. Certainly, hopes of ſuch great things as theſe, muſt be raiſed by a great power, they are hopes that could never be raiſed by any natural apprehenſions, by any work of Reaſon: you have hopes of Heaven, and of the glorious reward; How came you by them? What almighty power of the holy Ghoſt have you felt that hath raiſed theſe hopes? If you have no other hopes but thoſe that may ſpring out of nature, natural conceits and apprehenſions, you are far ſhort of this *recompence of reward*: but *this* recompence of reward being glorious, it hath a glorious principle to raiſe hopes, ſuch hopes as can bear down ſtrong difficulties that ſhall oppoſe them: the holy Ghoſt does ſtretch out the hopes of the ſoul beyond that which nature can do. In the *Hebrew* that word that ſignifies *hope*, ſignifies a *line*, becauſe by hope the heart is ſtretched out as in a line to the thing it hopes for: now the hopes that nature raiſes is but in a ſhort line, and they ſtretch out the heart but a little way, but the hopes that are wrought by the power of the holy Ghoſt, are ſuch hopes as the heart is ſtretched out very far by them, and there muſt be a mighty ſtretching out of the heart, and that by a mighty power, to make it hope for ſuch great things as theſe, that God ſhould bring ſuch a poor worm to ſuch high things as theſe are: Ordinary baſe droſſie hopes that have nothing in them, they are not ſtretched out to theſe things, they have ſome confuſed apprehenſions, and ſlight opinions about heaven, & they are loth to think

think they ſhould be damned for ever, and caſt from God, and therefore they will have ſome conceits it ſhall be well with them, and they hope well; but to have their hearts ſtretched out to expect theſe bleſſed things as the happineſs of their ſouls, and as the real, ſubſtantial, and onely good, this is by the mighty power of the holy Ghoſt. Cap. 55.

Secondly, they are *purging hopes*; 1 *John* 3. 3. *And every man that hath this hope in him, purifieth himſelf even as he is pure:* It is a lively working hope, 1 *Pet.* 1. 3. *Bleſſed be God who hath begotten us again to a lively hope.* As a fountain that hath dirt caſt into it, it being a living fountain, it works, and works, and never leaves till it hath got the dirt out; caſt dirt into a puddle, and it lies there, and putrifies: And this is the difference between the ſin of one that is *natural*, and one that hath hope of *eternal life*: When ſin comes into a carnal natural heart, it lies there and putrifies; but where ſin comes into a gracious heart, that hath hope of eternal life, ſuch a heart by theſe hopes are as a living fountain, that will never leave working till it be pure again: Such a ſoul as apprehends it ſelf a veſſel of ſuch rich and glorious mercies as theſe, do labor to cleanſe it ſelf to the utmoſt: if you have a veſſel that you put ordinary water into, you care not though there be ſome duſt in the bottom, but if you will put in ſome precious liquor, you will cleanſe it again, and again, and will not ſuffer any duſt to be there: So carnal hearts that do not know what great things God hath laid up for his people, that are not veſſels of mercy, but onely look for ſome common things, they can ſuffer their hearts to filled with noyſom luſts, but where 2.

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claim to heaven, and all the reſt comes but as a conſequent of this. Now the laying our claim right in the point of Juſtification conſiſts in this, When a ſoul comes to apprehend the infinite need it hath of a perfect righteouſneſs of a *Mediator*, and looks upon that righteouſneſs of the Mediator as well pleaſing to God, as ſufficient to abſolve it from former ſins, and to diſcharge it from former guiltineſs, whereby another reward was due to it, and by faith applies this righteouſneſs, whereby it comes to be perfect before God, and lays the weight of all its confidence of Heaven, and of glory upon this; then you may hope to have intereſt in this *recompence of reward*: but if your claim come in any other way then this, it does not give you any intereſt to heaven; and therefore look much to the point of *Juſtification*, and be ſure that your hearts have laid the claim and intereſt it hath to heaven and eternal life right *there*, and then there may be great hope of the recompence of reward, though afterward there be many failings in your works and ſervices: And if you will look at any work whereby you ſhould have the reward, eſpecially look at the work of believing, cloſing with the righteouſneſs of Chriſt in the apprehenſion of your own unworthineſs; This is the greateſt work that any man is able to do, that ſhall have the greateſt reward in heaven.

You think if you were able to perform duties, and do ſuch and ſuch things, to keep your hearts up for God, you ſhould have this reward; but the greateſt work of God that ever any creature did, is when it apprehends its own unworthineſs, to venture upon the righteouſneſs of Chriſt; if you were able to perform full

Firſt, the principles are ſupernatural; firſt, they are above nature; and ſecondly, they are fetched from a fountain that nature hath no skill of. For the firſt, there is ſomething above nature, that puts you upon duties; you do not onely go on in the ways of godlineſs, becauſe you know you are bound to them, you cannot be ſaved elſe, but becauſe you finde a new light let out by God from heaven, that ſhews an infinite excellency and beauty that is in the way of godlineſs. And you finde a principle of Divine nature put into you, that makes the ways of godlineſs agreeable to you; and the more Spiritual and Divine they are, the more ſuitableneſs you finde between your ſouls and thoſe ways. Cap. 55. What a ſupernatural work is.

And ſecondly, do you finde that you draw your principles that enables you to any good work from a *Mediator?* The natural principles come at higheſt but from reaſon, it ſees reaſon for ſuch and ſuch things to be done; but a ſupernatural principle is drawn from a Mediator, from God-Man, from God in Chriſt, and by vertue of the promiſe, and ſo it comes to be an Evangelical obedience.

And it hath ſupernatural *ends*, beyond ſelf, and all ſelf, and creature reſpects: That work that is natural riſes no higher then nature in its ends; as the water aſcends no higher then from the place it deſcends: ſo all natural works have ſome ſelf or creature reſpects, but when you finde your hearts are raiſed above ſelf and creature reſpects in your obedience to God, there is a ſupernatural end. 2.

And then they are performed in a ſupernatural *maner*. *Seneca* hath this expreſſion of deſires; *You may know it is not a natural deſire when it riſes beyond* 3.

bounds: He applies it to evil desires, when a man desires things without bounds, *that* is no natural desire: Now that which he applyes to the corruption of nature, we may rather apply to the perfection of nature. All the desires of nature are such as are limited in a narrow compass; no natural man in the world does go on in the ways of obedience with an infinite desire to dilate himself infinitely as far as he is capable, but is always limited in a little narrow compass, so far he will go, and no further; but when the soul comes to walk with God in a way of supernatural obedience, it comes to be without bounds, all those bounds that did limit the soul are taken away, and there is a letting out of the heart to God in the ways of godliness in an infinite maner; and this is a most clear evidence of a supernatural work, that will go for currant in Heaven, and shall be rewarded there; there is the impression of Gods infiniteness upon the heart in every work that is performed; examine whether your works be not like those that the Apostle speaks of, in 1 *Cor.* 3.15. where he speaks of the works that *shall burn*; therefore let us consider whether our works be such as when they come to the tryal, shall be found to be stubble, and burn.

There are a great many whose works are like to burn, and themselves too: Many of the works of Gods people are like to burn, but look too your selves for your main and principal works, whether they will hold when they are examined by the rule of heaven, and shall be rewarded: It is nothing what your works are before men, the people of God may highly esteem of your works, but when they come

to be examined in heaven, they ſhall be examined ſtrictly, and unleſs God ſee a ſupernatural ſtamp upon them, they will burn; and therefore look to your works, ſee whether they be ſupernatural in the principles, in the ends, and in the maner of doing of them: and examine by theſe rules the aſſurance of this reward. Mr. *Latimer* ſays, the aſſurance of heaven, is the ſweet meats of the feaſt of a good conſcience: In great feaſts there are good meats and banquets: There are other dainty diſhes in this feaſt, and the aſſurance of heaven is the ſweet meats and the banquet. Now that we may have the feaſt of a good conſcience made full, let us take pains in examining whether this recompence of reward be ours: if we did but apprehend this reward to be ours, it would make us go on with power in our way, whereas now every little thing is ready to turn us aſide. Cap. 55.

Again, if upon examining by theſe arguments you finde ſome comfortable hope that *the recompence of reward* is yours, what concerns you, but patience to wait for it; and in the mean time to live as thoſe that ſhall have theſe things, and labor to dye ſo? 10.

Firſt, patiently to wait; St. *Iames* ſays, *The Husbandman waits for the precious ſeed till the harveſt come*: Though it be *precious ſeed*, the Husbandman caſts it into the earth, he is not diſcontent becauſe he hath not harveſt next Week, but he is content to let the winter, the froſt and ſnow go over it; and ſo we muſt be content to have many troubles between the hope of the reward, and the poſſeſſion of it. We muſt work in the vineyard of the Lord, and endure 1.

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the heat of the day, and not expect our peny till night. Mark how the Apoſtle would have thoſe to walk who have the hope of heaven, *Rom.* 2. 7. *To them, who by patient continuance in well-doing, ſeek for glory, and honor, and immortality, and eternal life.* Great things are to be expected and waited for; If a man have a great venture at Sea, that he expects ſome mighty profit by, he is content to wait two or three years, becauſe he thinks it will make amends for all: So in your way of merchandizing, if a man go and buy a commodity of five or ten ſhillings, he lays down preſent money, but if the commodity come to a great ſum of many hundred pounds, he does but give ſomething in *earneſt*, the great pay is to come many moneths after: ſo when men will bargain with God for their obedience to have *credit* and *eſteem* in the world, yea, thoſe men that aſpire after the greateſt things in the world, theſe are poor trifling matters, and God gives them preſently: but becauſe the Covenant that is between God and Chriſt, & ſo between Chriſt and us, is about great matters, and God intends to reward his people with glorious things eternally in the Heavens, they have but the *firſt-fruits* of them for the preſent, and they muſt not expect the fulneſs of them ſuddenly.

Great men have two kinde of Servants uſually, ſome ſervants that they hire by the day, or the moneth, or the year, that they ſhall have ſo much wages, and ſo their wages is paid them, it may be every night, or every week; other ſervants have not their wages preſently, but that which they ſerve for, is the expectation of ſome great office or living that their Lord ſhould give to them after many years ſervice,

and therefore they go on in their ſervice, though nothing come preſently. Here is the difference between the men of the world and others, I ſpeak of thoſe who live the beſt lives who are not truly gracious; they in ſome meaſure are the ſervants of God, they do God ſome ſervice, onely ſuch ſervice as poor laboring men do that are hired in a great mans Houſe, that have their pay every week, or day; ſo you have your pay every day, you have meat and drink, and the comfort of the creatures; but God hath other greater Servants, godly people, Chriſtians, and though they have not ſo much pay preſently, as wicked men have, yet there are reverſions, and ſome glorious things that they expect hereafter, and therefore they go on patiently, though for the preſent they have not ſo much as others. And you have no cauſe to envy others: If there be two Servants in a great mans Houſe, the one ſees the poor laboring man have his ſhilling given him, ſhall he envy him, and ſay, I have ſerved many years, and have not had a ſhilling? No, he does not envy him, becauſe he expects ſome great things: And ſo when you ſee the men of the world have the great things of the world, do not envy them, becauſe you ſerve God for greater things. Cap. 55.

Queen *Elizabeth*, ſhe envyed the milk-maid *when ſhe was in priſon*, but if ſhe had known what a glorious Reign ſhe ſhould have had for four and forty years, ſhe would not have envyed her. Wait therefore patiently, becauſe the things are great, and the longer you wait, the greater they will be: as it was the ſpeech of the Son of an *Emperor*, ſays he,

Cap. 56. *The longer the Cooks are preparing the meat, there will be the better chear*, meaning, *The longer he ſtaid for the* Empire, *the greater it would be*; ſo go on in your way, wait patiently, the longer you wait, the better it will be at the laſt: and it is ſure enough, Chriſt is gone before to take poſſeſſion, and God never ſo wrought to make any thing ſure, as he hath wrought for the aſſuring of the good in the Covenant of grace. Yet long after it and deſire it. In *Rom.* 8. 21. it is ſaid, *The creature groaneth to be delivered from the bondage of corruption, to come into the glorious liberty of the children of God*; and therefore we our ſelves ſhould much more deſire it, and pant after that time, we ſhould cry out with *David*, though with patience, *When ſhall I appear before God, the living God?*

CHAP. LVI.

Chriſtians ſhould live *and* dye *as becomes* heirs *of ſuch a glorious eſtate.*

2. SEcondly, learn, if there be *ſuch a glorious reward*, to *live* and *dye* as becomes ſuch glorious *heirs*: this is the Exhortation of the holy Ghoſt unto us by St. *Paul*, in his Epiſtle unto the *Theſſalonians*, *As you know how we exhorted, and comforted, and charged every one of you that ye would walk worthy of God that hath called you unto his kingdom and glory*: here is an exhortation, and in the name of God a charge upon every ſoul that does expect to have the portion of it in theſe great things,

1 Theſſ. 2. 11, 12.

that they would *walk worthy of God, who hath called them unto his kingdom and glory:* it is a great charge *to walk worthy of God*, but to walk worthy of God *who hath called us to his kingdom and glory*, this is great, but the life of a Chriſtian muſt be thus. Now conſider, what life have I? Is my life ſuch as may be ſaid to be worthy of God, and that God that hath called me unto his kingdom and glory? Surely great things muſt be in the lives of Gods people: people talk much of ſtrictneſs, and preciſeneſs, that they may be too preciſe; what do you think muſt this life be that muſt be worthy of God who hath called us to his kingdom and glory? Cap. 56.

It muſt not be a dead-hearted life, go on with a holy and heavenly chearfulneſs and courage in Gods ways: It becomes the children of the Bride-chamber to be joyful: ſee that in any caſe you rejoyce before the Lord; comfort your ſelves and one another by theſe ſayings. We belye the truth of God, if we do not walk joyfully: *Rejoyce* in this, *that your names are written in the Book of life*; ſays Chriſt, they rejoyced that the *Devils fell down before them:* If there were any thing in the world to be rejoyced in, one would think they might rejoyce in *that*, but Chriſt would not have them rejoyce in that, in compariſon of this. *Cæſar* when he was ſad, he ſaid to himſelf, *Think thou art Cæſar*, that *that* might take away his ſadneſs; and ſo ſay I to a Chriſtian, *Think of your Crown and glory*, let your lives be ſuch as may make it appear you have your portion in theſe things. I may ſay to ſome, as *Jonadab* ſaid to *Amnon, Why art thou lean from day to day, being the Kings Son?* So may I ſay to every childe of God, Why is thy heart ſo

Cogita te Cæſarem eſſe.

condition here, and take heed they do not entangle themſelves too much in the things below. Cap. 56.

Beſides, thoſe that have hopes of Heaven, they ſhould labor to have their lives like to Heaven: It is that we pray for, that *the will of God may be done in earth as it is done in heaven*: How is it done in heaven? The Saints and Angels there do it *fervently*, *univerſally*, *readily*, *conſtantly*, and therefore the Angels are called by the name of *Seraphims*, it notes *burning*, becauſe they burn with zeal for God; labor to conform your life to the life of Heaven. 3.

Again, labor to be much trading for heaven in this world, let there be much intercourſe between you and Heaven, let your *converſation be in heaven*, *Phil.* 3. 20. If a man intend to live in another Countrey, he will have much traffique in that Countrey before he goes; and if we believe we ſhall come to Heaven, let there be much trading that way. Our converſations ſhould be *ſo* in Heaven, as all the mercies we enjoy *here* ſhould raiſe our hearts to heaven. We read *Exod.* 25. that *upon the Table of Shew-bread* there was *ſet a crown of gold*. In thoſe proviſions that we have here for ſouls and bodies, our hearts muſt be raiſed to that Crown of glory reſerved for us; for the *Shew-bread* ſet before the Lord was to ſignifie Gods proviſion for *us*, and the dedication of *our bread* of all our proviſion to God. 4.

Again, let us labor to encreaſe heaven in our hearts, and to bring as much of heaven into them as poſſibly we can. 5.

And keep your ſelves in a continual readineſs when- 6.

Cap. 56.

whenſoever God ſhall call you to ſuch a glorious *recompence of reward* as this is. It is ſaid of *Daniel*, though he was in *Babylon*, he opened his windows towards *Jeruſalem*, he kept his heart in a readineſs to go: So you ſhould do, keep your hearts in a heavenly frame ready for heaven, waiting upon the Bridegroom with your lamps burning, that when he comes you may open immediately to him. *There* is a difference between a wife that hath been faithful to her husband, and waits for his coming home, and another that hath been unfaithful to her husband, and hath other lovers in the houſe when her husband knocks; if her husband knocks, ſhe doth not go immediately, but there is ſhuffling *up and* down, and ſhe delays the time, till ſhe *have* got the other out of the houſe; but a faithful wife, ſhe immediately opens; it is true, though the wife be not unfaithful, yet if the houſe be not handſom, and things be not prepared, ſhe is loth to open: So Chriſtians they have been dallying with their luſts, and their hearts are out of frame, and they are loth to open to Chriſt; but we ſhould keep our hearts in ſuch a readineſs, as immediately to open to Chriſt, and to be willing to dye.

And when *we dye*, to dye as *heirs* of ſuch things, not to reſpect things below, houſe or lands, or any thing here. We read of Pope *Adrian*, when he was to dye, he laments his condition, becauſe he was to leave all his delights and pompous vanities, and cryes out, *O my ſoul, whither goeſt thou? thou ſhalt never be merry more*; he was loth to leave theſe things, becauſe he did not know whither he went; but a ſoul that knows what inheritance it ſhall have hereafter

hereafter, it is not loth to go hence: Many are loth to dye, becauſe they have treaſures in the world, as thoſe *ten men* ſaid, in *Iſa.* 41. 8. *Slay us not, for we have treaſures in the field, of wheat, and of barley, and of oyl*; but a godly man is willing to dye, becauſe he hath treaſures in Heaven. Keep open the eye of faith, exerciſe faith to ſee God that is now ſending for his childe home: And look upon Chriſt as having that prayer granted, *Father, I will that thoſe whom thou haſt given me be where I am*: by faith you ſhall ſee Heaven opened, and the crown prepared, and ſee God in his glory, that you may expreſs chearfulneſs of heart in going to take poſſeſſion of that glorious recompence of reward; behold the Angels of God coming to take you up into Heaven. It was an expreſſion of the honor of one *Hugh Biſhop of Lincoln*, that *King* John *and his Nobles would carry him to the grave*; more honor ſhall the Saints have, for God to ſend his *Angels* to convey them to that place of glory. Cap. 56.

And further, let you ſpirits work mightily after Heaven; now when they draw near to it, as the nearer any thing is to the center, the more ſtrongly and ſwiftly it moves; As a ſtone that falls down from a high place, it moves more ſwiftly when it is nearer the ground, then when it was higher; ſo at death, the ſoul is nearer its center, grace is changing to glory, and when grace and glory is to meet, there muſt need be a mighty working of heart, and mighty ſhouts: As it is reported of the *Duke* of *Bulloin* and his company, when they went to *Jeruſalem*, as ſoon as his company ſaw the high Turrets, they gave *a mighty ſhout, that the earth rang*:

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rang: and ſo when the ſoul ſees the turrets of this hea
venly *Jeruſalem*, and when you ſee your ſelves ready
to go and poſſeſs it, what mighty workings and ſhout
ings of your heart will there be?

And when you are to dye, ſpeak well of God, and
of the ways of godlineſs to all that are about you.
Chriſtians ſhould now labor ſo to live, as there may
appear a mighty difference between their deaths, and
the death of others; whereas ordinarily ſuch is the
vanity and droſſineſs of the hearts of Chriſtians in
their lives, as when they come to dye, they are ſo
heavy and ſad, as if no ſuch things were prepared
for them. In 2 *Pet.*1.11. the Apoſtle having exhort-
ed them before to adde one grace to another, *and to*
give all diligence to make their calling and election
ſure, ſays he, *So an entrance ſhall be miniſtred unto*
you abundantly, into the everlaſting kingdom of our
Lord and Saviour Jeſus Chriſt: Chriſtians ſhould la-

their anchor of hope was even gone, and they had little or no comfort at all; but thoſe that have added one vertue to another, and have been *diligent to make their calling and election ſure*, they come to Heaven with much glory and joy, and that ſhould be our care ſo to live in adding one grace to another, that when we dye our deaths may be glorious. Cap. 56.

Yet further, from the conſideration of this glory revealed, which God hath prepared for his Saints, we are to draw this meditation, If Heaven be ſo glorious, then we had need fill up the comfort of our lives by doing and getting as much good as we can while we live here, that we may as much as poſſibly we can recompence that which we ſuffer in the ſtaying from the poſſeſſion of ſuch glorious things reſerved for us; when we hear of ſuch things as theſe are, we cannot but think in our ſelves, it were better for us many ways to be in Heaven, this life is but a bondage to us while we are abſent from ſuch things, and therefore we had need have ſomething to recompence this bondage; we had need do much good, and get much good, while we live, to pay the charges of our lives; what a tedious thing is it to us to live ſo much to ſenſe as we muſt neceſſarily do here, when we are heirs of ſuch glorious things? if we do not do much good, and get much good here, what have we to ſweeten and recompence this tediouſneſs? If a man be from home, and by his abſence ſuffers much loſs of what he might have had at home, he is the more diligent and careful in his journey to get ſomething that may recompence this loſs; ſo it ſhould be with us: It coſts us dear (as I may ſo ſpeak) to live in the world, for it coſts *Uſe* 11.

us

violence: Surely there is ſtrength enough in that which hath been ſaid to draw forth the heart with *violence* after it. I remember *Plutarch* reports in the life of *Camillus* of the *Gauls*, that after they had once a taſte of the ſweet wine of the grapes that grew in *Italy*, they inquired in what Countrey ſuch ſweet wine was, and after they underſtood where the grape of that wine grew, they would never be at reſt till they got to that Countrey where ſuch ſweet and pleaſant things grew. I have endeavored in the opening of this point, to bring unto you ſome of the Cluſters of *Canaan*, and ſome of that wine which is to be drunk in the Kingdom of Heaven; now if you account it to be ſweet and good, let not your hearts be at reſt till you come at that Countrey, till you come to enjoy the ſweet and good of that Countrey.

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Fugiendū eſt ad clariſsimam patriam ibi pacer, ibi omnia Plotinus. apud Auguſt. lib. de Civit. 9. c 16.

It is reported of one *Adrianus*, who ſeeing the *Martyrs* ſuffer ſuch grievous things in the cauſe of Chriſt, he asked what was that which cauſed them to ſuffer ſuch things; and one of them named that Text, *Eye hath not ſeen, nor ear hath not heard, neither hath it entred into the heart of man to conceive what is laid up for thoſe that love God*; and the naming of that *Text* converted him, and had ſuch an effect as made him to profeſs Religion, and ſo to profeſs it, as to be a *Martyr* for it: You have not onely *one* Text named, but *many* have been uſed about this argument, let not all be in vain. We read in *Mark* 10.17. *of a yong man* that came running, and kneeled before Chriſt, and asked him, *Good Maſter, what ſhall I do that I may inherit eternal life?* O that God would move the hearts now of ſome yong ones, that

about this argument, the glory of the Kingdom of God, *Doeſt thou ſeek great things for thy ſelf?* We cannot ſay, *Seek them not:* God would have his people ſeek glorious things for themſelves, ſeek them to the utmoſt that poſſibly you can: So follow theſe things as not to be ſatisfied with any thing under theſe. Cap. 57.

God would have his ſervants to be of ſuch ſpirits, as though content with the leaſt mercies they do enjoy, to acknowledge themſelves unworthy of them, yet not to be ſatisfied with the greateſt things in the world for their portion. What, will a reprobates portion ſerve you? Certainly, the glory of the world, if you had it all, it were but the portion of a reprobate. What, will a Dogs portion ſatisfie you? All the things of the world are but Dogs meat, ſo the Apoſtle calls them in *Phil.* 3. *I account all things in the world as droſs and dung*, or *dogs meat*; and will this ſatisfie you? Is there nothing elſe for you to ſeek after? *Firſt ſeek the Kingdom of God* (ſays Chriſt) *and the righteouſneſs of it*, let that be your *firſt* endeavor: *Strive to enter into the ſtrait gate*, though it be never ſo ſtrait, yet if it be the way unto life, and unto theſe things, ſtrive to enter: We have not ſpoken more then that is real. It is a ſaying of one, *Neither Chriſt, nor Heaven can be hyperboliz'd*; that is, there cannot be more ſaid of the excellency of Chriſt, and of Heaven, then it is in its ſelf, and therefore do not think any thing that hath been ſpoken is an hyperbole, but a real expreſſion of ſome little glimpſe of the glory of the *recompence of reward.*

Gods people are ſatisfied with no worldly good *for their portion.*

σκύβαλα.

Nec Chriſtus, nec Cœlum patitur hyperbolem.

It may be ſome of your hearts when you hear much

capable of no other happineſs but meat, and drink, and clothes, and ſuch kinde of things, as if there were no higher things that concerned the ſouls of men. Heathens were mighty inquiſitive what ſhould be the true happineſs of man, they did think ſurely man was made for higher things then thoſe that are here, and there were mighty diſputes about it what it ſhould be, there were fourſcore Opinions that were amongſt them about the happineſs of man; they did but beat the buſh, God hath given us Chriſtians the bird, and we have the Goſpel that reveals glory, and immortality, and happineſs unto us. Cap. 57.

The *Heathens* would have counted it a great good to have known *wherein the true happineſs of man did conſiſt:* And thoſe who had moſt wiſdom did come near that wherein we ſeek happineſs, and yet wavered in their thoughts, but we are aſſured of it, we have God himſelf revealing from Heaven, wherein our true and utmoſt high good conſiſts, and therefore if we ſhould not ſeek after that happineſs which God tells us is happineſs, but ſhould follow our own ways ſtill, how juſt will our condemnation be.

Again, *this* is not the *time* that God will communicate much of himſelf in, and therefore we muſt look beyond this life. It is a witty elegant ſpeech *Bernard* hath, *God reſerves his new and beſt wine until afterward.* Amongſt the *Latins* they call proſperous things *ſecond things*, becauſe they are to be had *hereafter*, they are not the *firſt things*. So true proſperity is not to be expected *here* in the *firſt way* of Gods communication of himſelf to the creature, but in the *ſecond way*, in the life that is to come: If a man have *Res ſecundæ.*

ſo they may be a little regarded, but now to have the higheſt reward that ever God will communicate to any creature, and that for doing thoſe things which are the higheſt honor for the preſent, this would encourage any living to come into this way. Cap. 57.

Alexander inviting many to a ſupper, he provided a Crown of a hundred and eighty pound to be given to thoſe that did drink moſt, and in that he did like a *Heathen*; but though it was ſuch a baſe work, and ſo dangerous to themſelves, yet there was one and forty that killed themſelves with drinking to get that Crown: Thus we may ſee the baſeneſs of mens hearts, that to get a little honor in the world, will not onely do ſomewhat that is baſe, but the baſeſt things of all, and that although they be dangerous too. What ſhame and confuſion will this be, that any ſhould do more for the things of the world, yea more for a luſt, then we ſhall do for Heaven? How ſhall we ever think to get Heaven, when this may be ſaid, *You do not ſo much for Heaven and Glory, as many will do for their luſts, for their filthy ſins.* I have read of the *Panther*, that it does love the dung of man ſo much, as if it be hanged a height from it, it will skip and leap up, and never leave till it have burſt it ſelf in pieces for to get it, and that is the way they get that creature: we may apply it to the filthy baſe luſts of mens hearts which are like dung, & yet ſo are many men ſet upon them, that they wil venture all for them, and labor after them, though they burſt themſelves, and damn themſelves eternally for them: what an infinite ſhame is this, that men ſhould be content to labor, and ſuffer ſo much for their luſts, and that we ſhould do no more for glory? If men do ſo much

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Chap. LVIII.

How the Recompence of Reward *may be attained.*

But what is to be done that we may attain to this glorious recompence of reward? *Queſt.*

I anſwer, Are your hearts ſerious in asking this queſtion? Do your ſouls ask this queſtion indeed in the earneſtneſs of them? as they did, *Men and brethren, what ſhall we do to be ſaved?* ſo as to be willing to yield to whatſoever God ſhall reveal: If you have ſuch a reſolution, know this comes from Heaven, and if it be followed to purpoſe, it will bring you to Heaven: But for direction, if you would make your ſelves partakers of this reward, *Anſ.*

First, conſider the infinite diſtance that is between you and Heaven naturally. That bleſſed *Martyr* Mr. *Hooper*, though he was a gracious man, yet he cryed out, *Lord, thou art Heaven, and I am hell*; If he cryed out ſo, how much more may many of you, whoſe conſciences may accuſe you, *Lord, thou art heaven*, but *I am one* not onely that deſerve hell, but *that am hell it ſelf?* What ever wickedneſs is in hell, is in every mans heart naturally; when as any are caſt into hell, certainly hell puts no new ſin into them, there is but the venting of that ſin which was there before, and all the wickedneſs of mens hearts that was reſtrained, is now let open: Now look what infinite diſtance is between hell, and all this glory, and the glorious thoughts of God for the ſalvation of a poor creature, the ſame difference is between this glory and that condition a man is in 1.

body of his, wherein corruption did ſtir, and his giving way to ſome bodily fleſhly content that he found ſtirring in him ſhould diſappoint him, and therefore ſays he, *I keep down my body*, in the Original it is, *I beat my body black and blew, I club it down:* his conſcience was convinced of Gods ways, but he felt the *fleſh* and *body* of *his* working in ſome ſinful way, and his conſcience began ſo far to reflect upon himſelf, as to think if I do not look to this body of mine, *I ſhall loſe this incorruptible crown*, and I ſhall but beat the ayr, therefore ſays he, *I keep under my body*. What ſhall St. *Paul*, ſuch a glorious Apoſtle, ſo filled with the grace of God as he was, have ſuch thoughts, for fear he ſhould labor after Heaven and the incorruptible crown, as one that beateth the ayr; what ſhall become of a company of wretched creatures, that do nothing but ſatisfie the fleſh, & minde nothing but to give full ſatisfaction to the deſires of the fleſh every way, their thoughts are after nothing elſe but to make proviſion for the fleſh. If you will not labor after heaven as one that beats the ayr, beat down your bodies; if you do not beat down your bodies, there is little hope of the ſalvation of your ſouls: it was St. *Pauls* care, let it be yours. Cap. 58.

Again further, if you would have this *recompence of reward*, labor to unſnarl your ſelves from the creature, labor to get your hearts looſe and untangled from whatſoever is in the world, from all earthly engagements. It is a ſpeech that I have read of one *Demades*, when the Emperor ſent to his Countreymen of *Athens*, to give him Divine honor, and they were loth to yield unto it, but conſulted about it, 4.

them, ſome preſent content and pleaſure; and though ſomething be caſt to deliver them, they let that go: We in the Goſpel caſt forth a line to you to help you from drowning, (for every man naturally is ſinking in perdition) but becauſe your hearts are ſet upon the creature, and engaged there, you falling down to the ground, catch hold upon that which *is next you*, ſome contentment in the creature, and that drowns you in perdition, and all our preaching is not available to ſuch a ſoul that hath faſtened it ſelf upon any creature contentment here, you take not hold on our line that we throw out to you, and ſo you drown in eternal perdition, take heed therefore of all creature earthly engagements. Cap. 58. 5.

Again, if you will obtain this *recompence of reward*, follow that Scripture, and make much uſe of it, in *Pſalm.* 73. 24. *Guide me with thy counſel, and afterward receive me to glory:* Would you be brought to glory? Be willing to *be guided by the counſels of God:* What do you think in your conſciences are the counſels of God concerning you? Take heed it be not ſaid of you, as it was of the *Phariſees*, *They rejected the counſels of God:* Never talk of hoping and truſting in Gods mercy, if you neglect the counſels of God revealed in his word: thoſe counſels of his which were in his heart from all eternity, that ſhould be the way of bringing men to happineſs. It is all one with that of the *Pſalmiſt*, in *Pſalm.* 17. 15. *As for me, I will behold thy face in righteouſneſs, I ſhall be ſatisfied when I awake with thy likeneſs*; as if he ſhould ſay, I look to receive ſatisfaction from the likeneſs of God, by beholding his face in righteouſneſs. Now I appeal to

ſhewed, and he could not give it him; it was but the Devil that offered it, and it was by worſhiping of the Devil to get it; but it is the God of glory that hath all glory at his diſpoſe, that calls to you this day to worſhip him, that is ſo infinitely worthy of all worſhip; *fall down and worſhip me,* and not onely the glory of this *world,* but the *glory of heaven,* and of an incorruptible crown, *will I give unto you, I will make it ſure to you.* God does out-bid all the world: when *ſin* and temptation comes to offer any thing to you, know that God out-bids them, they cannot give that which will reach this. If a chapman come and bids for a commodity, and another man comes and out-bids him, he carries it away: Hath any *temptation* come to draw away your hearts from God? God comes and out-bids all temptations in the world, to that end you may come and fall down and worſhip the Lord. O do not ſtick in the droſs and mire of your filthineſs ſtill. I have met with a Text in 1 *Chron.* 4. 23. which one interprets to be meant of the baſeneſs of people, that regard baſe things, rather then joyning in Church-communion with Gods people, God ſpeaks of them in a way of diſgrace, *Theſe were the potters, & thoſe that dwelt,* &c. When the people of God ſhould return to *Ieruſalem,* they would ſtill dwell with the King of *Babylon,* and live amongſt their *pots,* ſo they might have maintenance, rather then return to *Ieruſalem,* where the true worſhip of God was, their own country, and a type of heaven, theſe are thoſe baſe ſpirits. It may be applyed to many, if they live in places where they may follow their callings, make *pots* ſo as to get a livelihood for themſelves, and their families, rather then they would venture

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venture any thing to joyn with the people of God, they would ſtay there. But how much more baſe is it, for people ſtill to ſtick in the mire and droſs, rather then to ſeek after theſe glorious things?

Wherefore for concluſion of the Exhortation; as St. *John preached*, and ſo Chriſt himſelf, *Repent, repent, the Kingdom of Heaven is at hand:* So ſay I; Repent, repent, break off ſin, reform, for the kingdom of heaven, not onely *the kingdom of the Goſpel*, and of *grace*, but the kingdom *of glory* is at hand. And therefore what remains, but as we read in *Rom.* 1. 18. the Apoſtle ſpeaking of the glory of heaven, ſays, *There is glory to be revealed in us.* We have had in the opening of this Point, the *glory of* heaven revealed to us; the Lord grant that the glory of heaven may be revealed in us. And thus we have finiſhed the Application of the glorious recompence of the reward of Gods people, the great argument